THE SICKE MANS SALVE:

Wherein the faithfull Christians may learne (both) how to behaue themselues paciently and thankefully in the time of sickneſſe, and alſo vertuouſly to diſpoſe their tẽporal goods, and finallie to prepare them ſelues gladly and godly to die,

Beacon
K

Made by Thomas Beacon.

Math. 11.

Come vnto me all ye that are ſicke and diſeaſed, and I will comfort you.



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BRITISH MUSEUM

¶ To the right worshipfull M. Basill Felding, Esquier, THOMAS BEACON wisheth the fauour of God, continuall health, and prosperous felicitie.

CHrist our Lord & Sauiour considering what and how great carnall security and fleshly quietnes, raigneth in mortall men of all ages: yea, and that in them that profes godlines, that is, Christians which by their profession are dead vnto the world, & haue their life hidden with Christ in God, in so much that they being occupied about worldlie and transitorie things which soone perish and come to naught, doe vtterly neglect the things that appertaine vnto the saluation of their soules: in many places of his holy Gospell, admonisheth vs to watch, and to make prouision for our latter end, least we be found vnready whē we shal be called out of the worlde. In the Gospel of blessed Mathew, hee hath these wordes: watch, for you know not what houre the Lord will come. Of this be ye sure, that if the goodman of the house knew what houre the theefe would come, he would surely watch, & not suffer his house to be broken vp. Therefore be also ready. For in such an houre as ye thinke not,

will the Sonne of man come. In S. Markes
Mark. 13. Goſpell alſo hee ſaith: watch, for yee knowe not when the maiſter of the houſe will come, at enē or at midnight: or at the Cockcrowing, or in the dawning, leaſt if he come ſodainly, he finde you ſleeping. And that I ſay vnto you, I ſay vnto all: watch. Yea, take heede, watch and pray, for ye knowe not when the time is. Againe in the Reuelation of bleſſed Iohn, he ſaith: Beholde, I
Apoc. 17 come as a theefe. Bleſſed is he that watcheth and keepeth his garments, that hee walke not naked, and men ſee his filthines. Item, behold I come ſhortly, and my reward is with me, to giue
Apoc. 22. euery man according as his deedes ſhalbe. The holy Apoſt. S. Paul likewiſe exhorteth vs that we ſleepe not as others doe, but that we watch and bee ſober, neither that wee fall into fleſhly
1. Theſſ. 5. quietneſſe, promiſing our ſelues long life health and reſt in this world, leaſt ſodaine deſtruction fall vppon vs. For the daye of the Lorde (he ſayeth) ſhall come euen as a Theefe in the night. Certes our mortall eſtate declareth euidently, that wee bee ſo bounde vnto death, that wee are not certaine of our life not one houre. Out of hande may death oppreſſe vs, for any certaintie that wee haue of the con-
Iam. 4. trarie. What thing is your life, ſaith Saint

Iames?

Iames? It *is a vapour that appeareth for a litle time, and then vaniſheth away. My dayes* Iob. 9.
ſaith Iob, *are more ſwift then a runner, yea, they are paſſed awaye as the ſhips that be good vnder ſaile, and as the Egle that flyeth vnto the pray. Againe he ſaith: Man that is borne of a woman, hath but a ſhort tyme to liue, and is full of miſerie. He commeth vp, and is cut downe like a flower. Hee flyeth as it were a* Iob. 14.
ſhadow, and neuer continueth in one ſtate. The Prophet alſo ſaith: Al fleſh is graſſe, and al the glorie thereof, is as the flower of the field. The graſſe is withered, the floure falleth awaye: Euen ſo is the people as graſſe, when the breath Eſa. 11.
of the Lorde bloweth vppon them. Thus ſee wee the miſerie, vanitie, and ſhortnes of our mortall life painted out before our eyes, and that theſe thinges are true, dayly experience proueth. Notwithſtanding ſuch is our blindneſſe, foũdnes, & madnes, that we vtterly forget the vncertaintie of this our wretched and ſhort life, and promiſſe our ſelues the floriſhing Gen 5.
yeares of Neſtor, or the longe life of Mathuſala: Wee may right well bee likened to that vngodlie rich man, of whome wee reade in the Goſpel of Luke, which made prouiſion for a great number of yeares, promiſing himſelf lõg Luke. 12.

to liue vpon the face of the earth, and forgetting himself to be mortal, & bound vnto death. But when he thought leuſt of death, and was moſt buſily occupied in getting and gathering together the goods of the world, God ſayd vnto him: thou foole, this night will they fetch away thy ſoule againe from thee. Then whoſe ſhal thoſe things be, which thou haſt prouided. The Pſalmograph. ſaith: He heapeth treaſure vpon treaſure, and yet knoweth he not for whom he gathereth it. After this ſort do we behaue our ſelues at this day. We moyle and turmoyle our ſelues in ſtudying and deuyſing howe wee may come by the giftes of glaſſie fortune. We refuſe no paines, no labours to become rich & wealthy in worldly goods. Yea ſo blinded are our harts that the nearer wee approche vnto the ende of our life, the more ſtudious, carefull, & diligent are we to get the ſubſtance of the worlde. Wee remember not this ſaying of the holy Apoſtle: Godlines is great riches, if a mã be cõtent with that he hath. For wẽ brought nothing into the world, neither may we carrie any thing out. But when we haue foode and rayement, let vs therewith be content. The holy Scriptures calleth vs ſtraungers and pilgrimes in this world and declareth that we haue here no continuing citie,

Pſal. 39

1. Tim. 6.

Pſalm. 39.

1. Pet. 2.

citie, but we ſeeke one to come. Notwithſtanding as though there were none other life after this, or els as though wee ſhould for euer here remaine, and neuer depart, wee trauel about the getting of worldly ſubſtance. All (as the Prophete ſaith) euen from the loweſt vnto the hyeſt, ſet their mindes on filthie luker. They are ſhameleſſe dogges, that be neuer ſatiſfied. Hereto agreeth the ſaying of the Apoſtle: All ſeeke their own aduantage, & not that which ſhould ſet forth the glorie of Ieſus Chriſt. And as in couetouſnes, ſo likewiſe in all other abhominable ſinnes do we moſt wickedly walke. And all things come to paſſe, becauſe we remember not the ſhortnes of this life, and forget our latter end. This, the wiſe man conſidered right well, when he ſaith: whatſoeuer thou takeſt in hande, remember thy end, and thou ſhalt neuer do amiſſe. Moyſes alſo ſaith: O that mẽ would once be wiſe & vnderſtand, and make prouiſiõ for their latter end. There is not a ſtronger bit to bridle our carnall affects, nor a better ſchool maiſter to keep vs in an order, then the remembrance of our latter ende, then to remember that we ſhall nòt alway here remaine, that we are but ſtrangers and pilgrimes in this world, that wee ſhall leaue behinde vs, whatſoeuer

Heb.13.
Iere.8.
Eſa.56.
Philip.1.
Eccle.7.
Deut.7.

worldly substãce we haue here, either painfully gotten, or carefully kept, that wee shal dye the death, that we shall appeare before the iudgement seate of Christ, and receaue according to the works, which we haue done in this life, either euerlasting glorie, or perpetuall paine. But these things seeke we not to remẽber, but rather to forget, and therefore fall we into all kinde of vngodlinesse, and dissolution of life. And when the time commeth, that God visiteth vs with sicknes, or otherwise plagueth vs for our euill behauiour, then do we not prepare our selues vnto the Crosse, as wee ought, submitting our selues to the good pleasure of god, and being contented pacientlỹ and thankefully to receaue whatsoeuer is layd vppon vs at the appointment of god, but we rather murmur & grudge against god, and with vnwilling hartes suffer that louing visitation of God, almost wishing that there were no God to plague and punish vs, but that we might here liue cõtinually, and go forth to sinne freely, and without punishment. And when death approcheth, and no remedy can be foũd against the violencè hereof then doe the vngodly and wicked liuers behold the miserable face of their conscience, which presenteth vnto thẽ nothing but sin, the wrath

of

of god, hell, fire, and euerlasting damnation, begin to despaire, and straight yeld themselues, to the pleasure of Sathan, to be for euer and euer tormented in that lake that burneth with fire and brimstone, themselues, their soules and cõsciences cõsenting and assenting thereunto. For what other end can be looked for of a wicked and vngodly life? Is it to bee thought, that hee which thorow sinne hath serued the deuill all tyme of his life, can at his latter end looke for the inheritance of euerlasting glorie, wherwith God rewardeth them that painfully labour to serue him in holynesse and righteousnes all the dayes of their life? S. Paule saith: so run that ye may obtaine: that is to say, so traine your life in al godlines & vertue to the vttermost of your power while ye liue in this world, that after ye haue finished your course here, yee may enioye the glorious reward of eternal life. A corruptible crowne is not obtained without great paines taking, and shal we looke for an euerlasting crowne, by leading an vngodly and wanton life? No mã is crowned, saith the Apost. except he fighteth lawfully. In this world therefore, wherin our life is nothing but a knighthood or warfare, must wee lawfully, and valiantly fight and striue against our enimies, the Deuill, the

Apo. 21.

1. Cor. 9.

2. Tim. 3.

Iob. 7.

world, and the flesh, and by feruent and diligẽt prayer vnto God, so triumph ouer them thorow the helpe of our graund Captaine Christ, that wee may haue a glorious spoile of our enimies, and garnish our selues with all kinde of victorious and royall robes, I meane, al good works & godly vertues. Where such a life is led there must a good end bee, and euerlasting life may with a free conscience and assured hope be looked for. And to bring this to passe, who laboureth not to the vttermost of his power namely if hee be of God, and looketh for a better and more blessed life after this? Howe wee should fight against our aduersaries, and lead a good life in this world, I haue declared aboundantly heretofore in many of my bookes. In this treatise, which I haue now in hand, entituled: The Sickmans Salue: *my mind is to shew to faithfull Christiãs, how they ought to make prouisiõ for their latter end, that they may depart in the faith of Christ, and be of the number of those, of whome it is written: Blessed are the dead which dye in the Lord. Againe: Precious in the sight of the Lorde is the death of his Saintes. For what should it profite a man to winne al the worlde, if at the last hee loseth his soule? Therefore in this my worke I haue declared first*

Apoc.14

Psal.116.

Math.6.

first of al, howe the faithful Christians ought to behaue them selues pacientlie and thankefullie in the time of sickenes. The contents of this book.

Secondly, howe they should vertuously dispose their temporall goods.

Thirdly, after what maner they ought to prepare themselues, gladly and godly to dye.

Finally, I haue enterlaced many comfortable exhortations vnto the sick, and diuers godly & necessarie prayers, some to be said of them that are sicke, and some of other, for such as are diseased.

This treatise, after that I had finished it, calling to remembrance howe greatlie I am bound to your right worshipful maistership, cõsidering also your most harty zeale, and feruent affection toward de the true and Christian Religion (al superstition and Papistrie layde aside) I thought it my boũden dutie to send vnto you, as a testimony of my goodwill & thankeful hart toward you, most entirely desiring you to accept & take in good part this my litle gift, although much more base then it may seeme in any parte worthie to recompence the least point of your vnfained friendship, diuers wayes heretofore declareth vnto mee.

God preserue your right worshipfull mai-

ſterſhip, with the moſt vertuous Gentlewoman your wife, al your godly children in continuall health, and proſperous felicitie.

Amen.

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THE SICK MANS SALVE.

Philemon, Euſebius, Theophilus, Chriſtopher, and Epaphroditus the ſick man talke together.

Philemon.

Oh, full truely it is ſayd of the holy man *Iob*, that noble mirrour of perfect patience. Man that is borne of a woman, hath but a ſhort time to liue, and yet in the time that he liueth, he is repleniſhed with many miſeries. He commeth vp, and withereth away againe like a Flower. Hee flyeth as it were a ſhadowe, and neuer continueth in one ſtate. It is not yet two dayes ſince I ſaw my neighbour *Epaphrodit°* (as me thought) well and luſty, yea and in perfect health: & behold he ſent vnto me euen now, his ſeruant *Oneſimus* that I would come vnto him with all expedition, all other buſineſſe ſet a parte, if I euer intended to ſee him aliue. Oh good God what a worlde is this? Ah *Iob.14*

moſte louinge Chriſte, what a ſuddaine chaunge is this? Our life is not without a cauſe compared of the holy Apoſtle Saint *Iames*, to a vapour, which appeareth for a
Iam.4. litle time, and then vaniſheth awaye. Who will truſt a life ſo fraile, ſo tranſitorie, ſo boũd vnto mortalitie? Who can iuſtly perſwade himſelf to liue many yeares in this worlde, ſeeing that in it ſo ſudainly health is turned into ſickneſſe, ſtrength into weakeneſſe, ioy into ſadneſſe, cõfort into deſperation, life into death? The rich man perſwaded him ſelfe that hee ſhould liue long in this world, as bleſſed *Luke* declareth in his holy Goſpel, when he ſaid conſidering the great aboundance of his re-
Luke.12. uenewes that came yearely in: What ſhall I doo? becauſe I haue no roume where to beſtowe my frutes? This will I doo: I will deſtroy my Barnes, and build greater, and therein will I gather all my goods that are growen vnto me, and I will ſaye vnto my ſoule: ſoule thou haſt much goods layd vp in ſtore for many yeares, take thine eaſe, eate, drinke, & be mery. But God ſaid vnto him: thou foole, this night will they fetch away thy ſoule again from thee: thẽ whoſe

ſhall

ſhall thoſe things be, which thou haſt prouided? The continuance of our life is not certain, ſo much as one houre, neither is any man able to ſaye: I ſhall liue till to morrow. For albeit, nothing is more certaine then death: yet is nothing more vncertaine then the houre of death. It ſhall therefore become all chriſtian men that tender their owne health, diligently to marke, and continually to remember this friendly admonition and louing watch word of our lord and Sauiour Chriſt Ieſu, VVatch (ſaith he) for you know not what houre your Lorde will come. Of this bee ye ſure, that if the goodman of the houſe knewe what houre the theefe would come, hee would ſurely watch, and not ſuffer his houſe to be brokē vp. Therfore be ye alſo ready, for in ſuch an houre as yee thinke not, will the Sonne of man come. Againe he ſaith: watch, for ye know not whē the maiſter of the houſe wil come: whether at euen, or at midnight, whether at the Cock crowing, or in the dawning, leaſt if he come ſudainly, he find you ſleeping. And that I ſay ynto you, I ſay vnto all: watch. Alſo in another place he ſaith: Beholde I come as a theefe. Happie

Mat. 24.

Mar. 13.

Apoc.16. is hee that watcheth, and keepeth his garments, leaſt hee walke naked, and men ſee his filthineſſe. Ah Lord god: not yet two dayes paſt whole and ſtrong, and now ſick and weake? O the vnſtedfaſtneſſe of mans life. Whome would not this prouoke to watch and to conſider his latter end? as the Deu.32. godly man *Moyſes* admoniſheth, ſaying: Ah would god men would be wiſe & vnderſtand, and make prouiſion for their latter ende. So ſhould neither ſickneſſe nor death be ſudaine vnto them: ſo ſhould all diſſoluteneſſe of life be reiected, and godlineſſe of conuerſation imbraced, as the wiſe Eccle.7. man ſaith. In all thy workes remember the latter end, and thou ſhalt neuer ſinne. I deſire much to viſit my neighbour *Epaphroditus*, according to his hartie requeſt, and to comfort him in theſe his paines, and to inſtruct him how he ought both patiently and thankfully to beare this croſſe of ſickneſſe which god hath layde vpon him: but I wiſhe greatly to haue the companie of mine olde familiers and approoued frends *Euſebius*, *Theophilus*, and *Chriſtopher*, I ſent my ſonne *Theodore*, & *Rachell* my daughter for them: I much maruell of their long

taryance. But beholde where they come. Neighbours and friends welcome.

Euseb. We reioyce to see you in health, thanking you most hartely for the louing kindnesse which heretofore many tymes you haue shewed vnto vs. But wherfore I pray you, haue you sent for vs?

Phil. Haue ye not hard how our neighbour *Epaphrod.* is greuously vexed with sicknes?

Theoph. Is our Neigbour *Epaphrod.* sick?

Phil. He is sicke, & that very sore.

Christ. Sorie am I to heare this.

Philem. VVe are in the Lords hand as the Clay in the Potters, to doe with vs whatsoeuer his good pleasure is. Therefore let vs not beare heauily this worke of god in our neighbour, least we seeme to striue against his godly will, seeing we vse dayly to pray, Thy will be done in earth as it is in heauen, hauing also an example of our sauiour Christe, which prayed vnto his heauenly father on this maner. Not as I will but as thou wilt, O father. *Ierc.18.* *Math.6.* *Math.26.*

Euseb. Howe long hath our neighbour *Epaphroditus* beene sicke?

Phil. Not yet twoo dayes.

Theoph. I much maruell of this sudaine sickenesse.

Phil. It is no maruel at all seeing sickne: foloweth health, and death life, as the shadow accompanieth the body. Yee knowe neighbours how charitable a deede it is to visite the sicke, and to confort the diseased. It is one of those works which being done in the faith of Christe, shalbe rewarded at the last day in the face of the whole world, with the inheritance of the heauēly kingdome, as ye may see in the gospell of blessed *Mathewe*. I was sicke, and yee visited mee, saith our Sauiour Christ. The wise mā also saith: Let not them that weepe, be without comfort, but mourne with such as mourne. Let it not grieue thee to visite the sicke, for that shall make thee to be loued.

Math. 26.

Eccle. 7.

Christo. This saying differeth not much from the saying of *S. Paule*: Reioyce with them that reioyce, and weepe with them that weepe. Be of like affection one to another.

Rom. 12.

Phil. Let vs therefore goe and visite our sick neighbour *Epaphroditus*, & cōfort him with the heauenly consolation of the holy Scriptures, that he may beare this his sickenes, both the more patiently & thankfully. For to this end did I sende for you, that we

should

ſhould go togither vnto him, and ſo comfort him.

Theoph. Wee were too much vnkinde & vnworthie the name of Chriſtians: yea of men, if wee ſhould diſdaine to accompany you, going about ſo godly a matter.

Phile. VVell then let vs goe. For as the Preacher ſaith: it is better to goe into an houſe of mourning, then into an houſe of banketting: for there al mẽ be admoniſhed of their latter end, and the liuing conſidereth what afterwarde ſhall become of thẽ. I pray the Lord our God that we may find him at our comming, in his whole minde and perfect memorie. *Eccle.7.*

Euſeb. I beſeech the Lord our god alſo, that his paines bee not ſo outragious, that when we come he haue no mind to heare, what ſhalbe ſaide to him, ſo ſhall our labour be loſt.

Chriſto. Gods wil be done in all things.

Phil. VVe will doe our duetie, let God work his pleaſure. Now ar we at the houſe. I will bee ſo bolde neighbours, as to leade you the way.

Theoph. I pray you go Sir, wee will followe you.

Epaph. Oh curſed be the day wherein I
Iere. 20. was borne. Vnhappie be the day wherein my mother brought me forth. Curſed bee the man that brought my Father the tydings to make him glad, ſaying. Thou haſt gotten a ſonne. Let it happē vnto that mā, as to the Citties which the lord turned vpſide down: let him hear crying in the morGene. 10. ning, and at noone daye lamentable howling. Why ſlueſt thou not me as ſoone as I came out of my mothers wombe? Oh that my Mother had beene my graue her ſelfe, that the birth might not haue come out, but remained ſtill in her. VVherfore came I forth of my mothers wombe? to haue experience of labour & ſorow? Ah how ſicke am I? My ſtrength is gone, my ſight faileth me, my tongue foultreth in my mouth, my hands tremble and ſhake for pain, I cannot holde vp my head for weakeneſſe. If I attempt either to ſtand or to goe, my legges fall downe vnder me. No part of my body doeth her right office. my memorie is paſt, my ſenſes faile me. VVhatſoeuer I taſte, is vnpleaſāt vnto me. VVhat other thing am I, then a dead corps breething? for my ſkin
Iob 30 vpon is turned to black, and my bones are dryed

dryed vp with heate: Yea miſerably am I tormented, and altogether wearie of my life. VVhat can bee pleaſant vnto me, but preſent death? Ah wo worth the tyme that euer I was borne. Oh that ſome Hill might fall down & ouerwhelme me, that I might ſhortly be rid our of this paine.

Phile. Oh Lorde God good Neigbours, theſe bee words proceeding rather from a deſperate hart, then from a patient minde. But why do we ceaſe to goe in? The father of mercies and god of all conſolation, bee preſent with vs.

Theoph. Amen.

Phile. Peace be vnto this houſe, & to ſo many as loue the lord Ieſus vnfainedly.

Epaph. Oh mother, alas, that euer thou didſt beare me. Alas, why dyed not I in the birth? VVhy did I not periſh as ſoone as I came out of my mothers wombe? *Ier. 5. Iob. 3.*

Phile. Neighbour *Epaphrod.* God giue you a patient heart, a quiet and contented mind. According to your requeſt, I am cõe vnto you with certaine of my neighboures being very deſirous to ſee you: and notwithſtanding, not a litle ſorie to beholde you in this caſe: not that you are viſited

of God with ſicknes, but that you ſo impaciently take this louing viſitatiō of god, which chaunceth vnto you, not for your hurt and deſtruction, but for your commoditie and ſaluation.

Epaphrod. VVelcome, welcome, neighbours all. Oh how ſicke am I. Oh that the
Iob. 10. end of my life were at hand, it greeueth my ſoule to life. All ioy is gone with me. This ſickneſſe hath vtterly marred me.

Phil. Saye not ſo neighbour *Epaphroditus*: yea, rather thinke that your ſickneſſe is the louing viſitation of god, and bringeth although to the body weakeneſſe & trouble, yet to the ſoule health and conſolatiō

Epaphrod. Gods louing viſitation?

Phil. Yea neighbour, gods louing viſitation. For ſo are we taught by the worde of god. God himſelf ſaith, as many as I looue I rebuke and chaſten. The wiſe man alſo
Apoc. 3. Pro. 3 ſaith. My Sonne deſpiſe not the chaſtening of the Lorde, neither faint when thou art rebuked of him: for whom the lord loueth, him hee chaſteneth, and yet delighteth in him, as a father in his owne ſonne. VVhat Sonne is he ſaith *Paule*, whome the father chaſteneth not: If yee bee not vnder correction

rection (wherof all are partakers) then are ye baſtards and not ſonnes. Heb.12.

Epaph. There is no father that ſo hādleth his ſon: Oh what a chaunge is this? yea and that within two dayes. For from gladneſſe, to ſorrowe, from pleaſure to ſorrowe, from health to ſicknes, from quietneſſe to trouble, from ſtrength to feebleneſſe, yea in manner from life to death am I ſudainlie fallen. O miſerable wretch that I am.

Phile. No maner chaſtiſing for the preſent time, ſeemeth to bee ioyous, bus grieuous, as the Apoſtle ſaith, neuertheleſſe afterward it bringeth the quiet frute of righteouſneſſe vnto them which are exerciſed thereby. Bliſſed is the man (ſaieth *S. Iames*) that ſuffereth temptation, for when hee is tryed, hee ſhall receiue the crowne of life which the Lorde hath promiſed to them that looue him. Heb.12. Iam.1.

Epaphro. Me thoght I was in caſe good inough before I was oppreſſed with this ſickneſſe. For then I liued pleaſantly, but now I lye here weeping and mourning, & full of ſorrow and care.

Phile. This is the iudgement of the fleſh which euer luſteth againſt the Spirite. A- Gal.5

gainſt ſuch careleſſe fleſhely liuers, heare what our Sauiour Chriſt ſaith: wo be vnto you that are rich, for you haue your cõſolation. Wo be vnto you that are full, for ye
Luke.6. ſhall hunger: wo bee vnto you that nowe laugh, for ye ſhall waile and weepe. Heare what he ſaith on the contrarie part. Bleſſed
Math. 5. are they that mourne, for they ſhall receiue cõfort. And alſo in another place he ſaith:
Joh. 16. Verily, verily, I ſay vnto you, ye ſhal weep & lament, but contrariwiſe the world ſhal reioyce. Ye ſhall ſorowe, but your ſorowe ſhalbe turned to ioye. The bleſſed Apoſtle ſaith alſo. If we bee dead with Chriſt, wee
2. Tim. 2. ſhall alſo liue with him. If we ſuffer with him, we ſhall alſo reigne with him.

Chriſt. Brother *Epaphroditus*, the way to enter into glorie, is the croſſe. For by that
Luke.24. way did our elder brother Chriſt enter into the kingdom of his father. And the bleſſed Apoſt ſaith: By manie tribulations muſt
Acts.14. we enter into the kingdome of god.

What the croſſe is. *Epaph.* What meane you by the croſſe?

Chriſt. Temporall affliction, as penurie, hunger, euill reporte vndeſerued, perſecution, enpriſonment, loſſe of goods, ſicknes, and whatſoeuer mortifieth the olde man.

Epaph.

Epaph. I cānot eaſily be perſwaded, that theſe things are ſent of god to ſuch as hee loueth: but rather to ſuch as he hateth.

Chriſt. Not ſo neighbour *Epaphroditus*. For the righteous and godly taſte more of the croſſe in this world, then the wicked & vngodly. *Abel, Iacob, Ioſeph, Moyſes, Dauid, Helias, Zacharie, Ieremie, Miche, Iob, Tobie, Iohn Baptiſt, Steuen, Paul, Iames, Peter,* with many other which were the choſē people and friends of god, were not free, from the croſſe inſomuch that many of them were moſt cruelly put to death, wheras the wicked worldlings liued in al pleaſure, & had all things according to their harts luſt.

Euſeb. This is alſo proued true by the ſaying of our Sauiour Chriſt. Ye ſhal weep and lament (ſaith he) but contrary wiſe the world ſhal reioyce. And the Apoſtle ſaith, all that will liue godly in Chriſt Ieſu, ſhall ſuffer perſecutiō. Hetherto partaineth the ſaying of *S. Pet.* the time is come that iudgmēt muſt begin at the houſe of god. If firſt it begin at vs, what ſhall the ende of thē be which beleue not the goſpell of god? and if the righteous ſcarcely bee ſaued: where ſhal the vngodly and the ſinner appeare?

Iohn 16.

1. Tim. 3

1. Pet. 4.

Wherefore let them that are troubled according to the will of God commit their ſoules to him with well doing, as vnto a faithfull Creator.

Phil. This thing cã by no meanes better bee perceiued, then by conſidering the hiſtorie, which bleſſed *Luke* telleth in his goſpell of the vnmercyful rich man, and of poore *Lazarus*. The rich gluttõ was gods enemie, and an aduerſarie to all good mẽ, vnkinde, churliſh, and vnmercyfull, and yet how pleaſantly and wealthely liued he all his life time? Wee doe not reade that hee taſted any thing at all of the croſſe, but that he was rich, wealthie, gallantly apparelled, fared daintely euery day, and liued in all kinde of pleaſure, according to his hearts luſt, and yet the ende of him was euerlaſting damnation, that this ſaying of our ſauiour chriſt might be foũd true. Wo be vnto you that ar rich, for you haue your cõſolatiõ: wo be vnto you that ar ful, for ye ſhall hunger. VVo bee vnto you that now laugh, for ye ſhall waile & weep. Contrary wiſe, *Lazarus* being gods friend (and dearely beloued of God) was plagued with pouertie, hunger, thirſt, colde, nakedneſſe, ſores

Luk.16.

Luke.6.

sores, sickneſſe, and diuers mortal diſeaſes, which neuer departed from him ſo long as he liued: and notwithſtanding both patiently and thankefully did hee beare this his croſſe euen vnto the death: being perſwaded that proſperitie and aduerſitie, life and death, pouertie and wealth are of god, and therefore immediatly after his departure out of this world, he was receiued into euerlaſting glorie. This Hiſtorie, brother *Epaphroditus*, declareth euidētly, that ſickneſſe or trouble ſent of God vnto the godly, is not a token of gods wrath and heauy diſpleaſure, but rather a ſure argument and manifeſt ſigne of his good will, loue and fauour toward vs. Bleſſed is hee (ſaith the Pſalmographer) whom thou, O Lord, nourtereſt. Againe he ſaith: it is highly for my wealth that thou (Oh Lord) haſt corrected me, that I may learne thine ordināces. Hereto agreeth the ſaying of *Saint Paul*. VVhen we are iudged of the Lorde, we are chaſtened, that we ſhould not bee damned with the worlde. In the hiſtorie of *Iob* it is alſo written, bleſſed is the man whome god puniſheth: Therefore refuſe not thou the chaſtning of the almightie.

Eccla. 18.

Pſal. 94.

Pſal. 119.

1. *Cor.* 11.

Iob. 5.

For though he maketh a woũd, he giueth a plaiſter: though he ſmite, his hand maketh whole againe. God is faithfull ſaith the A-
1.Cor.10. poſtle, which will not ſuffer you to be tẽpted aboue your ſtrength, but ſhall in the midſt of the temptatiõ make a way that ye
2.Cor.1 may be able to beare it. For he is the father of mercies, and god of al conſolatiõ, which comforteth vs in all our troubles, which knoweth alſo how to deliuer the godly out
2.Pet.2. of temptation. Al theſe texts borowed out of the holy ſcriptures with many other, do euidently declare, that the croſſe is laid vpon the godly, at gods appointment, and that not for their hurt and deſtruction, but
2.Cor.4. for their health and ſaluation. For though our outward man periſh: yet the inwarde man is renued day by day. For our trouble which is ſhort & light, prepareth an exceeding & an eternal weight of glory vnto vs, while we look not on the things which ar ſene, but on the things which are not ſene. For things which are ſeene, are temporall, but things which ar not ſeen, are eternall.

Theoph. Our elder brother Chriſt, which
1.Pet.2. did neuer commit ſinne, and in whome no guile nor deceit was found, entred not in-

to

to glorie, but by the Crosse as the Apostle saith: wee see that Iesus for the suffering of his death, was crowned with glory and honour. Therefore we may not looke to possesse the inheritance of the heauenly kingdome by lying all in pleasure, health, ioye, and worldly felicitie: but rather by suffering the crosse that is layde vpō vs at gods appointement, both patiently and thankefully. For the Disciple is not aboue his maister, nor the seruant aboue his Lorde. It is ynough for the Disciple that hee bee as his maister is, and that the Seruaunt bee as his Lorde. Who soeuer beareth not his Crosse, and commeth after mee: saith our Sauiour Christe, he cannot be my Disciple. *Heb.2.* *Math.10.* *Luke.14.*

Christ. In the reuelation of blessed *Iohn* we read, that they which were arayed with long white garmentes, and are continually in the presence of the seate of God and serue him day & night in his temple: came out of great tribularion. *Apoc.7.*

Phil. It is trueth. For such are most meet for the kingdome of God: neither can the voluptuous worldlinges bee Partakers of the heauenly inheritance, which in this

world taste of no crosse, but liue in al pleasure, after the desires of the flesshe. It is not possible that a mā may liue here pleasantly with the world, and afterward reigne gloriously with Christ: for the frendshipe of the worlde is enimitie with god. VVhosoeuer wil be a friend of the world, is made the enimie of God. For what fellowshipe hath righteousnesse with vnrighteousnesse? or what companie hath light with darknes? or what concorde hath Christ with Belial? either what part hath hee that beleeueth with an Infidell? Worldly ioy, and eternall felicitie cannot agree together. Therefore, who soeuer is free from the crosse in this worlde, he hath no part in the kingdome of Christ & of god. So that you neighbour *Epaphroditus*, haue a great occasiō to thank the Lorde our God, that it hath pleased him to remember you with his louing visitation, and thorow this sicknes to declare his good and fatherly will toward you. For by laying this crosse vpon you, he proueth you whether you be constant in your faith and professiō or not, and whether you will patiently and thankefully beare this his working in you, which is vnto your euer-

Iam. 4.

2. for. 6.

lasting

lasting saluation or not. And after this maner doeth God handle all such as he receiueth vnto glorie as the wise man sayth: Whatsoeuer hapneth vnto thee, receiue it: suffer in heauinesse, and be patient in thy trouble. For like as gold and siluer are tryed in the fire: euen so are acceptable men in the Fornace of aduersitie. Againe hee saith: the ouen proueth the potters vessell: so doeth temptation of trouble trye righteous men. Likewise said *Raphael* the Archangell vnto *Tobie*: Because thou wast accepted and beloued of god, it was necessarie that temptation should trye thee. And as *Moyses* saide vnto the Children of Israell: the Lord your God proueth you, to witte, whether yee loue the Lord your god with all your hart and with all your soule. *S. Peter* also saith: yee are now for a season in heauinesse through manyfolde temptations, that the tryall of your faith being much more precious then golde that perisheth, and yet is tryed by fire, might bee found vnto the praise, glorie and honour, at the appearing of Iesus Christ.

Eccle. 2.

Eccle. 27.

Tob. 12.

Deut. 13.

1. Pet. 1.

Epaph. This comforteth wel my weake mind to heare you out of the word of god,

(neighbour *Philemon*) that this ſickneſſe, which I now ſuffer, is the louing viſitation of god, and a token of gods goodwill toward mee: Againe, that the faithfull and friends of god are in this world ſubiect to the Croſſe, more then the vnfaithfull and enimies of god.

Phil. I am hartely glad to heare you ſay ſo. And doubte you not but that this your gentle god and louing father, will turne this your ſorrow vnto your great comfort. For hee is a faithfull god, which will not ſuffer you to be tẽpted aboue your ſtrẽgth, but ſhall in the middeſt of the temptation make a way that ye may bee able to beare it, as the Pſalmographer ſaith: His wrath endureth but the twinckling of an eye, and in his pleaſure is life. Heauineſſe may indure for a night, but ioye commeth in the morning. Thou, Oh Lord, haſt turned my heauineſſe into ioye: thou haſt put off my ſack cloth, and girded me with gladneſſe. Againe (he ſaith) Thou O god haſt proued vs, thou alſo haſt tryed vs, like as ſiluer is tryed. Thou broughteſt vs into the ſnare, and laydeſt trouble vpon our loines: thou ſufferedſt mẽ to ride ouer our heads. VVe

2. Cor. 10.

Pſal. 30.

Pſal. 65.

went

went thorowe fire and water, and thou broughteſt vs out into a wealthie place. O what great troubles and aduerſities haſt thou ſhewed me? and yet didſt thou turne and refreſh me: yea and broughteſt me frō the deepe of the earth. Thou haſt brought me to great honour and comforted me on euery ſide. Therefore will I praiſe thee, and thy faithfulnes, O god. Alſo in another place he ſaith: they that ſow in teares ſhal reap in ioy. He that now goeth on his way weeping, & beareth forth good ſeed, ſhall doubtles come againe with ioy and bring his ſheaues with him. The ancient father *Tobye*, in his prayer vnto God ſaieth: after ſtorme (O lorde) thou makeſt the weather faire and ſtill: after weeping and heauines, thou giueſt great ioye. Thy name O god of Iſraell be praiſed for euer.

Pſal. 71.

Pſal. 126.

Tob. 3.

Epaph. Amen, Amen, good Lord I truſt thou wilt ſo do with me.

Phil. Doubt ye not neighbour, but if ye call on the name of the Lord, ye ſhall find great comfort. For as the princely prophet ſaith: The righteous crye, and the lord heareth them, and deliuereth them out of all their troubles. The Lord is nye vnto them

Pſal. 34.

that are of a contrite hart,& will ſaue ſuch as bee of an humble ſpirite. Great are the troubles of the righteous, but the Lorde deliuereth them out of all. Hee keepeth all their bones, ſo that not one of them is broken.

Euſeb. Theſe are comfortable ſentences neighbour *Epaphroditus.*

Epaph. Comfortable indeede.

Phile. And no leſſe true thē confortable, as diuers hiſtories of the holy ſcriptures do euidently declare.

Epaph. I pray you rehearſe ſome of thē for my comfort.

Phil. I wil do it gladly. And to let paſſe the auncient Patriarkes, what croſſe layde God vpon *Ioſephes* ſhoulders in *Egipt*? yea and that for no fault that hee had committed, but onely to proue and trye his faith, loue, obedience, patience, thankefulnes, & perſeuerance. Hee ſuffereth *Ioſeph*, being a godly and chaſte young man to be falſly accuſed of his whooriſhe miſtreſſe, and to be cruelly throwen of his maiſter into priſon, where he continueth certaine yeares in captiuitie and thraldom. But behold the mercifull dealing of god with his faithfulll ſer-

Gene. 30.

seruants. Afterward when God (by prouing *Ioseph*) had found him faithfull, constant and patient, hee deliuered him out of prison, restored him vnto his libertie, wun him into the kings fauour, in so much that the King tooke of his ring from his hande, and put it vpon *Iosephs* hande, and arayed him in cloath of raines, and put a golden chaine about his neck, and set him vpō the best Charet that he had saue one, and they cryed before him, bow the knee. And king *Pharao* made him ruler ouer the lande of *Egypt*.

Epaph. O the great mercies of god.

Phil. Before God quietly setled King *Dauid* in his kingdome, of whome hee reporteth in this maner, I haue found *Dauid*, the Sonne of *Iesse*, a man after mine owne heart, which shall fulfill all my will. Howe hunted hee him by king *Saull*, euen as the Firret hūteth the cony? yea after the death of *Saull*, what trouble and disquietnes had hee thorow the wicked conspiracie of his children against him being so louing, gentle, and naturall a father? Notwithstanding afterwarde God brought him vnto a great honour, glorie, riches, quietnesse, and all

Actes. 13. *Psal.* 89. 1. *Reg.* 16.

3.Reg 2. kinde of wealth, wherin he continued vn-
to his death, which was both glorious and
full of yeares.

Epaph. A blessed end.

Phile. To whome is the Historie of pa-
tient *Iob* vnknowen? His Crosse was so
grieuous, that I know not whether the like
trouble hath chaunced to any mortall mā,
since his time or afore. All his substance in
Iob.3. one moment almost was lost, all his cattle
were driuen away, vij. M. sheep. iij. M. Ca-
mels, v. C. yoke of Oxen, and v. C. she Asses.
All these were taken away suddenly. His
house fel down, his childrē that were with-
in, were slaine. Of all that euer he had, no-
thing remained vntouched that might cō-
fort him any thing at al, but onely his wife,
and she seemeth to be left of the deuill, on-
ly to this purpose, euen to mocke & scorne
her husbande, and to mooue him to blas-
pheme the name of God. Which thing
(without all doubt) grieued the holy mans
minde more then all his calamities and
wretchednesse. Furthermore, his friends
which came out of farre contreyes to con-
fort him, seeing his sorrow and paine to be
most vehement, being also wonderfully a-
stonied

ſtonied with the horrible greatneſſe of the plague, by the ſpace of vij. dayes, ſpake not one comfortable word vnto him. For they thoght (although not truely) that god had caſt his moſt grieuous paines vpon *Iob* worthely, euen for his ſinfull life and wicked conuerſation. And did they not at laſt fall to mocking and taunting of that good man, and told him that thoſe plagues happened vnto him for his ſinnes, by the righteous iudgement of god. For they thought it a matter of hie iniquitie, and vnworthie gods righteouſnes, that ſo great calamities and miſeries ſhould cauſe leſſe chaunce vnto any holy and innocent man. Moreouer after the loſſe of all his goods, after the driuing away of his cattell, the caſting downe of his houſe, the cruell death of his children and ſeruants (which all the moſt patient man very quietly ſuffered) what intollerable paines ſuffered he on his body? did not Sathan thorowe gods ſufferaunce, ſmite *Iob* with maruellous ſore biles, from the ſole of his foote vnto the crowne of his head, ſo that he ſat vpon the ground in the aſhes, and ſcraped of the filth of his ſores with a pot ſhard? Oh who is able to expres *Iob. 2.*

what paines he ſuffered? and notwithſtanding, being on euerie ſide moſt miſerablie plagued, his minde continued ſtil conſtant and perfect in abyding the good pleaſure of the lord his god, being throwly perſwaded that all thoſe plagues and puniſhmēts were not tokens of gods anger, but rather of his ſinguler good will and fatherly fauour toward him. For as he moſt patiently ſuffered the loſſe of al his goods, and the death of his Children, ſo with like conſtancie and luſtie courage did hee beare the moſt grieuous wounds, and bitter ſorrowes of his body, ſpeaking no blaſphemous, impatient, or vnreuerent worde againſt god, in all his trouble, but meekely, patiently, and thankefully, braſt out into theſe & ſuch like words. Naked came I out
Iob. 15. of my mothers wombe, and naked ſhall I turne thither again. The lord gaue, and the lord hath taken away. Euē as it hath pleaſed the Lord, ſo is it come to paſſe. Bleſſed
Iob. 2. be the name of the Lord. If we haue receiued proſperitie at the hande of the Lorde, why ſhould wee not abyde aduerſitie alſo?

Epaph. O god grāt me the like patience.

Christ. Doubt ye not of the goodnes of God

God, neighbour. Be ſtrong and ſtedfaſt in the Lord your God: abyde patiently his good pleaſure, and he ſhal work all things for the beſt, as the Pſalmographer ſaith. O tarie thou the Lordes leaſure, bee ſtrong, and he ſhall confort thine heart: therefore put thou thy truſt in the Lord. In ſilence & hope ſhall your ſtrength be, ſaith the prophete. Oh how good is the Lorde vnto them that put their truſt in him, and to the ſoule that ſeeketh after him him? The good man with ſtilneſſe and patience taryeth for the ſauing health of the Lorde. The righteous haue cryed, and the Lorde hath gratiouſly heard them, and deliuered them out of all rheir troubles.

Pſal. 37.

Eſay. 30.

Iam. 5.

Pſal. 34.

Phile. But nowe neighbour marke the end of the hiſtorie.

Epaph. Say on, in the name of god.

Phile. After that god by diuers kinds of puniſhments had thorowly tryed this holy, perfect, and patient man *Iob*, and had found him in all points a conſtant and valiant ſoldier, not able to be ouercome with any kind of plague that ſathã could lay on him, the Lord greatly cõmended his conſtant faith and faithfull conſtancie, and

gaue vnto him twice ſo much as hee had
Iob.34. afore. For he had now xiij.M. ſheep.vj.M. Camels,a M.yoke of Oxē,& a M.ſhe Aſſes. He had vij.Sonnes alſo & three daughters. And after this hee liued an 100. and 40. yeares in much ioy and quietneſſe, ſo that hee ſawe his childrens Children vnto the fourth generation,and dyed,being olde & of a perfect age.

Epaph. Oh bleſſed be God,for he is euer good to his ſeruants, and neuer forſaketh them that put their truſt in him.

Iam.5 *Euſeb.* Of this holy man Iob *S.Iames* alſo maketh mention,ſaying. Ye haue hard of the patience of *Iob*, and haue knowen what end the Lord made. For the Lorde is verie pitifull and mercyfull.

Phile. Will it pleaſe you neighbour to heare the hiſtorie of the ancient father *Tobie*,which is alſo verie comfortable.

Epaphro. Yea verily gladly. For it doeth mee much good,and eaſeth well my paine to heare your godly talke.

Phil. This *Tobie* was a faithful man,and euen from his very childhood feared god, and led a vertuous life. He forſook not the
Tobie.1 waye of trueth,neither defiled he him ſelfe with

with any kind of Idolatrie. He worshipped the Lord God of Israell faithfully, offering of all his first fruites and tithes. VVhatsoeuer hee might get, he parted it dayly with his fellow prisoners and brethren. He was full of good workes, hee gaue largely vnto the poore, he fed the hungry, he gaue drink to the thirstie, hee cloathed the naked, hee lodged the harborlesse: he visited the sick, redeemed the captiues and prisoners, hee buried the dead. There was no worke of mercy that he had left vndone. He was rich and plenteous in all good works, & whatsoeuer he did, hee did it with a ioyfull and ready harte. For God, saith *S. Paul*, loueth a cheerefull giuer. 2. Cor 9.

Epaph. A blessed man and faithfull seruant of god.

Phile. And yet marke what foloweth. It happened vpon a daye, that when hee had buried the dead, and was wearie, he came home and layde him downe by the wall & sleept: and while hee was a sleepe, there fell downe vpon his eyes warme dung out of the Swallowes nest, so that hee became blinde. Tobie. 2.

Epaph. A pitifull chaunce.

Phil. This temptation did god ſuffer to happen vnto him, that they which came after, might haue an example of his patience, like as of holie *Iob.*

Epaph. But howe did *Tobie* take this temptation?

Phil. Very godly, quietly, patiently, and thankfully: for in ſo much as he euer feared god from his youth vp, and kept his commandements, he grudged not againſt god that the plague of blindnes chaunced vnto him, but remained ſtedfaſt in feare of god, and thanked god all the dayes of his life.

Epaph. But what was the end of the matter? Continued he blinde vnto his dyeing daye? Did not god deale mercifully with *Tobie*, as we heard afore of *Iob*?

Phile. Yes verily, for god ſcourgeth and healeth. God leadeth vnto hell, and bringeth out again: god killed & maketh aliue: god after a ſtorme maketh the whether faire and calme: god after weeping and heauineſſe giueth great ioye. When god had throughly tried *Tobie* and found him conſtant in his faith, he reſtored vnto him his ſight againe. For the which *Tobie* moſt humblie thanked him and ſayd. Oh Lorde god

1. Reg. 2. Deut 32. Tobie. 13. Sapi. 16.

god of Iſraell, I giue thee praiſe & thankes for thou haſt chaſtened me, and made mee whole again. Tobie.11

Chriſt. O praiſed be the Lord our god, which is meruellous in his Saints, and holy in all his workes.

Epaph. Liued *Tobie* long after his ſight was reſtored vnto him?

Phile. Tobie (ſaith the Scripture) after hee had gotten his ſight againe, liued xlij. yeares in great ioye and wealth, and ſawe his childrens children, and when hee was an C. and ij. yeares olde, hee departed in peace, and was honourablie buried.

Epaph. A bleſſed end. Tobie.4

Phil. Of a good life commeth a good end. Thus haue yee harde out of the the holy ſcriptures brother *Epaphroditus*, that Croſſe, that is to ſaye, corporall affliction, is not a token of Gods anger, but of his fauour, and that he layeth temporall puniſhment more cuſtomably vpon his friendes then vpon his enemies: yea, and that not to deſtroye them, but to proue and try them, euen as the fire tryeth the golde. For as the Angell *Raphaell* ſaid vnto *Tobie*: becauſe thou waſt accepted and beloued of God, Tobie.12

it was neceſſarie that temptation ſhould trye thee. You haue heard alſo the louing kindnes of god toward his faithfull, & conſtant ſeruants, how after a iuſt tryall made, he reſtored thē vnto a more bleſſed ſtate, thē they were in afore. Therfore take good hart vnto you, and faint not. Bee ſtrong in the Lord. Be faithfull vnto the end. Be patient in this your ſickneſſe. Be thankfull for this louing viſitation of god. Abyde the good pleaſure of god. Suffer him quietly to do with you whatſoeuer his goodwill is. If you will thus doe: doubt you not, but that god will be mercifull vnto you, and bring that thing to paſſe, which is moſt for your cōfort & profit. For whatſoeuer is writtē, is written for our learning, that through patience and the comfort of the Scriptures, we may haue hope.

Rom. 15

Epaph. The Lords will be done in me. He knoweth what is moſt meet for me a wretched ſinner: let him therefore worke his pleaſure in mee, come life, come death. For if we liue, wee liue to be at the Lords will: and if wee dye, we dye at the Lordes will. Whether we liue therefore or dye, we are the Lordes.

Rom. 14.

Onely

Onely (O heauēly father) I beseech thee for Christes sake to giue me a patient and thankfull hart, that I neuer grudge against thy blessed will, but be obedient vnto it in al things, that when the paines of my sickneſſe be most bitter, I may lift vp my harte vnto thee, cal on thy blessed name, and say, Oh Lord rebuke me not in thine indignation, neither chasten me in thy displeasure. Haue mercy on me, O lord, for I am weak. O Lord heale me, for my bones are vexed. My soule also is sore troubled: but Lorde how long wilt thou punish mee? Turn thee (O Lord) and deliuer my soule: O saue me for thy mercies sake. O my god saue thy seruaunt that putteth his trust in thee. Bee mercifull vnto me (Oh Lord) for I will call dayly vpon thee. Comfort the soule of thy seruāt, for vnto thee, O lord, do I lift vp my soule. For thou Lord art good and gratious and of great mercie vnto all them that call vpon thee.

A prayer.

Psal 6.

Psal. 86.

Theoph. Neighbour *Epaphroditus*, this is vnto vs as a singular pleasure & great comfort to heare so godly words proceed out of your mouth. Bee diligent continually to call on the Lord, and hee in all your afflic-

tions and troubles ſhal bee vndoubtedly your ſtrong tower, your mightie ſhielde, and inuincible fortreſſe. He will not leaue you nor forſake you, but aſſiſt you and bee preſent with you in your ſickneſſe, according to this his promiſſe: becauſe hee hath truſted in mee, I will deliuer him, I will defēd him, becauſe he hath knowē my name. He ſhall call vpon me, and I will gratiouſly heare him: yea I am with him in trouble, I will deliuer him, and glorifie him. With long life will I ſatiſfie him, and ſhew him my ſaluation.

Pſal. 91

Epaph. I muſt needs confeſſe moſt gentle neighbours, that I haue receiued much conſolation and great comfort of your cōpanie, and eſpecially that ye haue thus enarmed, yea, and fortreſſed my breſt with the comfortable ſentences and hiſtories of the holy Scriptures againſt the bitter ſtormes of aduerſitie, and I hartely thanke you for your paines. Notwithſtanding this muſt I needes ſaye vnto you, that I finde not my ſelfe in my conſcience, to bee of ſuch godlineſſe and vertue, that I dare cōpare my ſelfe with *Ioſeph*, *Dauid*, *Iob*, and *Tobie*, whome yee recited vnto me, but am much

much inferior both vnto them, and vnto their godlines of life, ſo that although they being righteous, of the verie loue which god beare toward thē, were aſſayled with aduerſitie, to this ende that their faith and conſtancie might be proued and tried vnto the example of other: yet I find in my ſelfe ſuch imperfection, yea ſuch aboundāce of ſinne, that it may iuſtly be thought that this ſickneſſe which is layde vpon me, cōmeth from ſuch a god, as is angrie with me for my ſinnefull life, and therefore is his heauie hande thus layd vpon mee. What thinke ye good neighbours?

Phile. Brother *Epaphroditus*, this humbling of your ſelfe in the ſight of the Lorde our God, is a certaine argument and ſure token of your euerlaſting ſaluation. For he that exalteth himſelfe ſhall be made lowe, *Math. 23.* but he that humbleth himſelfe, ſhall be exalted. God is an enimie to the proude, but he is a friend to the humble and lowly. It is *1. Pet. 5.* true, that in the ſight of god no man is pure and cleare from ſinne. Who is able to ſay: *Pro. 20. Iam. 3* My heart is cleane, and I am free from ſin? *1. Iohn. 1.* In many thinges we all offend. If we ſaye, wee haue no ſinne, we deceiue our ſelues,

and the trueth is not in vs. All haue ſinned, and want the glorie of god. We all are vnprofitable ſeruants. Euerie man is a lyer. Wee were begotten in ſinne, conceiued in ſinne, and borne in ſinne. Our heart is lewd and vnſearchable. All our righteouſneſſe are as a filthie and polluted cloth. All haue ſwarued and gone out of the way, they are altogether become vnprofitable, there is not one that doth good, no not one. The moſt perfect among vs all may well ſaye with the ſinfull Publican. O God, be mercifull vnto me a ſinner. Wee may worthily pray as our Sauiour Chriſte taught vs: forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. God founde no trueth in his ſeruauntes, and in his Angels there was follie: how much more in them, that dwell in the houſes of clay, and whoſe foundations are but duſt? The ſtarres are vncleane in the ſight of God, howe much more then man that is but corruption, and the ſonne of man which is but a worme? And albeit, *Ioſeph*, *Dauid*, *Iob*, and *Tobie*, be ſet forth in the holy Scriptures with great commendations, yet may wee not thinke that they wanted their faultes. For no man

Rom. 10.
Luk. 10.
Pſal. 116.
Pſal. 51.
Iere. 17.
Eſay. 64.
Pſal. 14.
Luke. 18.
Math. 6.
Iohn. 15.
Iob 25.

that

that is borne of a woman is cleane before god, although he be but one day old. How oft doeth *Dauid* confesse himselfa sinner? How oft doeth he flye vnto god, and pray for the remissió of his sinnes? how oft doth he cast away his owne righteousnesse, and with strong faith, lay hand on gods mercy? Amóg many other ar not these his words? Haue mercy on me (Oh god) according to thy great mercy. And according to the multitude of thy mercies, doe awaye mine offences. Wash mee thorowly frō my wickednes and clense me from my sinne. For I knowledge my faultes, and my sin is euer before me. Against thee only haue I sinned and done euill in thy sight, &c. And in an other place. O remember not the sinnes & offences of my youth, but according vnto thy mercie, thinke thou vpon me (O Lord) for thy goodnesse.

Iob.25.

Psal.51.

Psal.25.

For thy names sake (ô lord) be mercyful to my sinne, for it is great. Looke vpon mine aduersitie and miserie, and forgiue mee all my sinnes, &c. Again, Out of the deep haue I called on thee Lorde, Lorde heare my voyce. Oh let thine eare consider well the voyce of my complaint. If thou Lord wilt

Psal.130.

be extreame to marke what is done amisse
Psal. 14. (O Lord) who may abyde it? But there is mercie with thee, &c. Enter not in indgement with thy seruant (O Lord) for no mā liuing shalbe iustified in thy sight. Thus se you howe holie *Dauid* (whome the scripture commendeth so greatly) bosteth not his owne righteousnes, but humbleth him selfe in the sight of God, and wholly betaketh him vnto gods mercy. Now heare
Iob 9. what *Iob* (whome the scripture so greatly commendeth) saith of him selfe. If I will iustifie my selfe, mine owne mouth shall condemne me. If I will put forth my selfe for a perfect man, he shall proue me a wicked doer. Againe, if I wash my selfe with snowe water, and make my handes neuer so cleane at the Well, yet shalt thou dip mee in the mire, and mine owne cloathes shall defile me. And as concerning the godly man *Tobie*, how litle he trusted in his owne innocencie and righteousnes, these
Tob. 3. his wordes do manifestly declare. O Lord (saith hee) be mindfull of me and take not vengeance of my sinnes, neither remember my misdeeds, nor the misdeeds of mine elders: for we haue not beene obedient to

thy

thy commandements, &c. And as *Dauid*, *Iob*, and *Tobie*, humbled them ſelues in the ſight of god, ſo likewiſe doeth the whole companie of all the faithfull, that the glorie of our ſaluation may bee gods alone, as he ſayth by the prophete. Thy deſtruction (O Iſraell) commeth of thy ſelfe, but thy ſaluation commeth onely of me. Therfore though ye feele ſinne to be in you (as who is without it) yet diſpaire not, neither bee diſmaide, but with ſtrong faith make haſte vnto the glorious throne of gods great mercie. Lament your ſorrowful caſe, craue fauour and remiſſion of ſinnes in Chriſtes name of gods moſt hye maieſty, and without doubt you ſhal haue your harts deſire. For the Lorde is gracious and merciſull, long ſuffering and of great goodnes. The Lorde is louing vnto euery man, and his mercie is ouer all his workes. Oh truſt in the Lorde, for with the Lord there is mercy, and with him is plenteous redemption. And hee ſhall redeeme Iſraell from all his ſinnes.

Ose. 14

Pſal 145.

Pſal. 130.

Epaph. Oh my hart. Ah what a grieuous paine did I feele now euē at my very hart? god be mercyfull vnto me.

Euseb. Be of good comfort neighbour I pray you. God shal work all things for the best: ye may see what fraile vessels we ar, & how a litle paine doeth greatly trouble vs.

Epaph. Ye say trueth. But to you neighbour *Philemon* once again. Me think, if god should punish me in this world for my sin, so should it be a token rather of his anger, then of his fauour toward me.

Phil. Nay, not so neighbour. It is rather an euident token of his singular loue and hartie good will towarde you, whiche louingly correcteth you in this worlde, that ye may repēt, knowledge your faults, amende your life, call for mercy, and liue worthie your professiō, again that through his temporall paine, yee may be free from euerlasting plagues, and neuer come into that lake that burneth with fire and brimstone. This witnesseth *S. Paul*, saying: while wee are punished, wee are corrected of the Lord, that we should not with this worlde be condemned. When God suffereth the wicked in this world to flourish like a Bay, and licentiously to sinne without any punishment, as hee suffered the rich glutton, of whome we read in the Gospell of blessed

Apoc. 21.

1. *Cor.* 11.

Psal 37.

Luke. 16.

ſed *Luke*, it is an euident argument, that ſuch a one is reſerued vnto the paines of the world to come, which neuer ſhall haue end, where weeping and gnaſhing of teeth ſhalbe, as yee ſee it chaunced to the aforeſaide rich glutton, vnto whome god ſaide. Sonne remember that thou in thy life time receiuedſt they pleaſure, and cõtrarie wiſe *Lazarus* receiued paine: But now he is cõforted and thou art puniſhed: ſo doeth our Sauiour Chriſte threaten the vngodly, ſaying. VVo be vnto you that are full, for yee ſhall hunger: wo bee vnto you that nowe laugh, for ye ſhall waile and weepe. The holy Apoſtle ſaith. What ſonne is hee whõ the father chaſtneth not? If yee be not vnder correction (whereof all wee are partakers) then are ye baſtards and not ſonnes. A terrible ende therefore abydeth them, which in this worlde licentiouſly & without puniſhment doe ſinne. For all ſuch bee baſtards and no ſonnes: therfore haue they no part of the heauenly inheritance.

Math. 13.

Luke. 16.

Luke. 6.

Heb. 12.

Epaph. Yet the worlde iudgeth otherwiſe. For they thinke ſuch onely to be beloued of god as walowin al kind of worldly pleaſures, as the filthie Sow in the mire,

so long as they liue, and neuer taste of any aduersitie.

Phil. But the whole Scripture iudgeth otherwise. For those voluptuous Epicures
Sap.2. which in this world saye: Come and let vs inioye the pleasures that are present, and let vs cherefully vse the creatures, like as in youth. Let vs fil our selues with good wine and Ointements, and let not the flower of life passe by vs: let vs crowne our selues with roses afore they bee withered: Let there be no faire medowe, but our lust goe thorow it. Let euery one of vs be partakers of our voluptuousnesse. Let vs leaue some token of our pleasure in euerie place for that is our portion, els get we nothing, &c. shall in time to come cry out on this
Sap.6. maner and say. We haue erred from the waye of trueth, the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vp vpō vs: we haue wearied our selues in the way of wickednesse and destruction. Tedious wayes haue we gone, but as for the waye of the Lord, we haue not knowen it. What good hath our pride done to vs? Or what profite hath the pompe of richesse brought vs?

All

All theſe thinges are paſſed awaye like a ſhadow,&c. Such wordes ſhall they (that haue ſinned) ſpeake in Hell. For the hope of the vngodly is like a drye Thiſtle flower that is blowen away with the winde, &c. Therfore we may well conclude, that ſuch as inioy continuall proſperitie, liue at their harts eaſe, obey their ſenſuall appetits, are free from all aduerſitie, and as the Pſalmographer ſaith, come in no miſfortune like other folke, neither are plagued like other men: ſhall not reigne with god in glorie, neither haue they any portion in the land of the liuing. For though they proſper for a litle while in this worlde, with pride bee huffed vp, ſwell for fatnes, doe what they liſt, rule as they will, haue plentie of riches in poſſeſſion, haue the worlde at commandement, &c. Yet are they ſet in ſlipperie places, and ſhalbe caſt down & deſtroyed: yea ſudainly ſhall they conſume, periſh & come to a fearefull ende. I haue ſeene ſaith the princely prophet, the vngodly in great power and flouriſhing like a greene Baye tree. And hee vaniſhed awaye, and lo hee was gone. I ſought him but hee could no where be found, &c. For the wicked ſhall Pſal. 37.

periſh together, and the end of the vngodly, is euerlaſting damnation.

Chriſt. If it pleaſe you, I will tell you an hiſtorie, that I hard once.

Epaph. I pray you tell on good brother *Chriſtopher.*

A Hiſtorie. *Chriſt. S. Ambroſe* that godly and courageous biſhop, traueling at a certaine time towards *Rome*: chanced by the way to go vnto a richmans houſe to lodge. After other talke, hee demaunded of the man of the houſe, how the world went with him, and in what caſe he ſtoode. The rich man anſwered. Sir, my ſtate hath alwaye beene fortunate and glorious: I neuer taſted any kinde of aduerſitie. I neuer had ſickneſſe, or loſſe of goods. All thinges hetherto haue chaunced vnto me according to my harts deſire.

When *S. Ambroſe* heard this he ſayd vnto them that accompanied him. Riſe, and let vs goe hence with all expedition, for the Lord is not in this place. And when they were departed from the rich mans houſe, euen ſtraight wayes the earth ſuddainely opened and ſwallowed vp the man, with al that euer hee had, ſo that nothing at all remained.

Phil.

Phil. A notable hiſtorie, declaring that god is not preſent where the Croſſe is abſent, and that things cannot long continue in ſafe ſtate, where god fauoureth not.

Theoph. Here was that thing fulfilled that is ſpoken by the Pſalmiſt. The vngodly ſhall ſoone bee cut downe like the graſſe, and be withered euen as the greene hearb, &c. Yet a litle while, & the vngodly ſhalbe cleane gone. Thou ſhalt look after his place, and hee ſhall be awaye. The vngodly ſhall periſhe, and the enimies of the Lorde ſhall conſume as the fat of Lambes: yea euen as the ſmoke ſhall they conſume away. Againe, in another place. Thou (Oh lord) doeſt ſet the vngodly in ſlippery places, and caſteſt them down and deſtroyeſt thē. O how ſudainely do they conſume, periſh, and come to a fearefull end? yea euen like as a dreame whē one awaketh, ſo ſhalt thou make their Image to vaniſhe out of the cittie. *Pſal.73.* *Pſal.7.*

Phil. VVhere continuall ſucceſſe of things is: where all things at all times ſerue and content the fleſhely appetites of voluptuous wordlings, where no afflictiō nor trouble is, there is not God, there is not his

grace, fauour and bleſſing. Hee that is free from the croſſe, hath no inheritance of the kingdome of heauen: Yea, it is a moſt certaine ſigne of euerlaſting damnatiõ, where a life is lead without affliction. For whome the Lord loueth, him he chaſtneth, they ar baſtardes and no ſonnes, that ſome time feele not the Croſſe. Whoſoeuer went vnto heauen by ioye and pleaſure? By many tribulations (ſaith the Apoſtle) wee enter into the kingdome of God. Hereunto pertaineth the ſaying of the vertuous woman *Iudith*. Our father *Abraham*, being tempted and tryed through many tribulations, was founde a louer and friend of God, ſo was *Iſaac*, ſo was *Iacob*, ſo was *Moyſes*, and all they that pleaſed God, being tryed through many troubles, were founde ſtedfaſt in faith. Bleſſed is the man that ſuffered temptation, ſaith *Saint Iames*, for whē hee is once tryed, hee ſhall receiue the crowne of life, which the Lorde hath promiſed to them that loue him.

Heb. 12.

Acts. 14.

Iud. 8.

Iam. 1.

Euſeb. I read once of a certain Heremit, which was wont euery yeare to bee ſicke, wherein hee greatly delited, and felt much quietnes of cõſciẽce, being perſwaded that his

A Hiſtory

his ſickeneſſe was the louing viſitation of god, and an vnfained token of gods ſingular good will towarde him. It chaunced that by the ſpace of one whole year, he was free from all maner of ſickneſſe. VVhich thing when he had conſidered, hee was inwardly ſory, and wept beyond al meaſure, grieuouſly cõplaining that god hath forgotten him, and denyed him of his grace.

Phil. This hiſtorie alſo ſheweth how neceſſarie and wholſome ſicknes is to a chriſtian man, and that corporall affliction, is a certaine perſwaſiõ to a faithful conſciẽce of gods ſingular good will and fatherly fauour towards vs, as hee himſelfe teſtifieth, ſaying. As many as I loue, I chaſten & rebuke. The wiſe man alſo ſaith. My ſonne, deſpiſe not the chaſtning of the lord, neither faint when thou art rebuked of him. For whom the lord loueth, him he chaſteneth, and yet delighteth in him, as a father in his owne ſonne. *Apoc. 3.* *Pro. 3*

Epaph. So foloweth it that they, whom god viſiteth with ſickneſſe in this world, & layeth the Croſſe vpõ their ſhoulders, are more deare vnto him, then thoſe which all their life liue in all wealth, ioy & pleaſure.

Phil. Yea, verily, ſo they beare their croſſe willingly, patiently, and thankfully. For by the croſſe are chriſtē mē knowen, as noble mens ſeruāts by their lords cogniſcances. He that beareth not the croſſe, is not chriſtes: For ſuch as will be his diſciples, he cōmandeth them not to ſeeke how to fly the Croſſe that they may liue in all pleaſure, but he biddeth them take the Croſſe vpon their ſhoulders, and follow him. If any mā will follow mee, ſaith our Sauiour Chriſte, let him forſake him ſelfe, and take vp his croſſe & follow me. The head beareth the Croſſe, the mēbers alſo muſt doe the ſame, or els they pertaine not vnto the head. For there is none other way to enter into glorie, but the ſame way that our head Chriſt entered by, which is the croſſe: whoſoeuer beareth not his Croſſe and commeth after me (ſaith the Lord Chriſte) he cannot bee my Diſciple. The ſeruant is not greater thē his lord, nor the diſciple aboue his maiſter.

Matth. 16.

Luke. 14.

Chriſt. That ſuch as beare the croſſe and be tried with diuers tribulations, are more deare vnto god, then they which liue all in pleaſure, the hiſtorie of the rich and vnmercyfull glutton, and of poore and patiēt

Luke. 16.

Lazarus

Lazarus, proueth euidētly. For as you hard before, the wealthie Epicure which liued gallantly and pleasantly all the dayes of his life, euen vnto his dying daye: so soone as he was dead, was caried of the Deuill & his Angels into the flames of Hell fire, where he was miserably tormented. Contrariwise, poore *Lazarus*, whome the wicked world esteemed most vile, most abhominable, yea, and vtterly dispised and cast awaye of God, whome also fortune neuer fauoured, but aduersitie continually assayled, immediatly after his departure, was most tenderly and ioyfully borne of the blessed Angels of god into the bosome of *Abraham*, where he hath such ioyes as eye hath not seene, nor eare hath heard, neither is any mans hart able to thinke them. *Esay.64.* *1.Cor.2*

Euseb. Here is that fulfilled and founde true which the Psalmographer speaketh, both of the death of the faithfull, and of the vnfaithfull: cōcerning the faithful, he saith. Pretious in the sight of the Lorde is the death of his saints. Of the vnfaithfull he also saith: The death of sinners is worst of all. As the ioyes of Gods people beginne not till after their death: so likewise the *Psal.115.* *Psal.34.*

for-

ſorrowes and paines of the wicked, doe chiefly begin at their death, and ſo for euer and euer continue.

Epaph. Happie is that man therefore which hath, and endeth his ſorrow in this world, that after this life he may haue the perfect and true ioy, which knoweth none ende.

Phil. He is thriſe happie, to ſay as they vſe to ſay, & greatly bleſſed of god. Therefore *S. Auguſtine* prayed on this maner & ſayde. O Lord burne me here, cut me here in this world, that thou mayſt ſpare me for euer after: only giue me patience, pleaſant vnto thee, and neceſſarie vnto me.

Chriſt. Like vnto this are the wordes of a certaine auncient father, which ſaith. I know that diſeaſes chaunce vnto men for their ſinnes. And it is better here patiently to beare afflictions and paines, then after death to ſuffer euerlaſting puniſhmentes.

Theoph. S. Gregorie ſaith, that god ſpareth ſome in this worlde to torment them afterward, and ſome hee tormenteth here, which he wil afterward ſpare: this is a chriſten mans comfort, that by preſent tribulation,

tion, he ſhall eſcape euerlaſting damnatiō. For according to the common prouerbe, god puniſheth not one thing twice.

Epaph. Of theſe your words I conceiue a good hope, that although god puniſheth me iuſtly for my ſinnes, yet he wil not take away his mercie from me.

Phil. No, bee yee ſure: for theſe are his wordes by the Pſalmographer. If they forſake my lawe, and walke not in my iudgements. If they breake my ſtatuts and keep not my commandements, I will viſit their offences with the Rod, and their ſinnes with ſcourges. Neuertheleſſe my louing kindneſſe wil I not vtterly take away from them, nor ſuffer my trueth to faile. My couenant wil I not breake, nor alter the thing that is gone out of my lips. Here god our mercifull father promiſeth, that though he puniſheth vs for our ſinne and wickednes, that by this meanes hee may call vs to repentance and amendement of life: yet will not he take away from vs his mercy & louing kindnes, but whenſoeuer we turne to him, repent vs for our former life, call on his bleſſed name, beleeue and hope to haue remiſſion of ſinnes for Chriſte his Pſal. 88.

ſake & labour to frame our life according to the rule of his holy Teſtament: hee will ſurely receiue vs ioyfully, pardon all our iniquities, and as dearely loue vs although we had neuer offēded his deuine maieſtie.

Iere.18. God ſaith alſo by the prophete *Ieremie.* When I take in hād to root out, to deſtroy, to waſte awaye any people or kingdom, if the people (againſt whom I haue thus deuiſed) conuert from their wickednes: I repent of the plague that I deuiſed to bring vpon thē. The Proph. *Eſay* alſo ſaith. If the vngodly forſaketh his way, & the vnrighteous man his own imaginations, and turn again vnto the lord, he will ſurely be mercyfull vnto him. For he is verie readie to forgiue. He wil not alway be chiding, ſaith the Pſalmographer, neither keepeth he his anger for euer. Yea euen as a father pitieth his owne Children, euen ſo is the Lorde mercifull vnto them that feare him. For he knoweth whereof we be made, he remembreth that wee are but duſt. My thoughtes (ſaith God) are to giue you peace, and not trouble. Though the lord puniſheth vs for our ſinnes, yet doth he not puniſh vs, to caſt vs awaye, and to condemne vs, but to call

Eſay 55.

Pſal. 103.

Iere.29.

Why god puniſheth vs.

vs

vs vnto repentance, to mortifie our ſleſhly luſtes, and afterward to make vs the more circumſpect in obſeruing the rules of our profeſſion, that is, the Chriſtian profeſſion as that Princely Prophet ſaith. It is greatly for my wealth that thou haſt puniſhed me, *Pſa. 9.* and brought mee lowe, euen that I may learne thy righteous ordinances. Vexatiõ or trouble (ſaith the Prophete) giueth vn- *Eſay. 28.* derſtanding. And whenſoeuer we repent, and ceaſe to ſinne, the Lord ſtraight wayes remooueth & taketh away the Croſſe that hee hath layd vpon our backs, and poureth his bleſſing again plenteouſly vpon vs. For *Iob. 5.* though hee maketh a wound: he giueth a plaiſter, though he ſmite: he maketh whole againe. The Lord kilieth & maketh aliue: *1. Reg. 2.* bringeth down to the graue, and fetcheth vp again. The lord maketh poore, and maketh rich, bringeth lowe and lifteth vp againe. After a ſtorme O lord (ſayth holie *Tobie. 3.* *Tobie*) thou makeſt the whether faire and ſtill, after weeping and heauineſſe, thou giueſt great ioy. Thy name, O god of Iſraell, be praiſed for euer.

Euſeb. If God loueth a man, and intendeth to make him partaker of euerlaſting

glorie: he will not ceaſe to puniſh him, vntill he knowledge his fault, repent, and become a new man.

Phil. Ye ſay trueth. For vnto this ende doeth God correct ſuch as hee loueth, and entendeth to ſaue. The Lorde ſaith by the Prophete, that hee will puniſh his people which ſinne againſt him and run on whooring after ſtrange gods, vntill they confeſſe their fault and ſay: I will turne again to my firſt huſband, for at that tyme was I better at eaſe, then now.

Oſe. 2. *Chriſt.* This is a great comfort for a Chriſtian man in his afflictiō, to heare that God puniſheth him in this worlde to this end, that he may ceaſe to ſin, that hee may repent, turne againe vnto the Lord his god and ſo for euer be ſaued.

Epaph. But I pray you rehearſe vnto me out of the holy Scripture for the quietnes of my conſciēce, ſome Hiſtorie which may declare vnto mee, that god puniſhing ſinners for their diſobediēce, doth afterward when they repente and turne: forgiue them, and receiue them againe into his fauour.

Phile. In the fourth Booke of *Moyſes*, called

called Numeri, we reade that the people of Israell murmured and grudged against god, and against *Moyses*, saying vnto *Moyses*: Wherefore hast thou brought vs out of *Egypt*, for to dye in the wildernesse? For here is neither bread nor water, and our soule lotheth this light bread. Now see yee the sinne of the Israelites. They murmure, they grudge, they are vnfaithfull, vnpatient & disobedient against god, & against his lawfull Magistrate. Now heare againe the rewarde of sinne. Wherefore the lord sent firie Serpēts among the people, which stung them, and much people of Israell dyed. Here haue ye the punishment of the sinne. Now heare also the remedie against this punishment and the salue against this plague. Therefore the people came vnto *Moyses* and sayd: We haue sinned, for we haue spoken against the Lord, and against thee. Make intercession to the Lorde that he take awaye the serpents from vs. Here the people of Israell repenteth, confesseth their sinne, turneth againe vnto the lorde, and beseecheth *Moyses* to praye for them vnto the Lorde. Repentance, confession of the sinne, conuersion vnto the lord, Num. 21.

and faithful prayer, are the meanes whereby gods wrath is turned away from vs, and his plagues ceaſe. For when *Moyſes* had made interceſſion for the people, the Lord ſaid vnto him. Make a braſen ſerpent, and ſet it vp for a ſigne, that as many as are bitten, may looke vpon it and liue. And *Moyſes* made a Serpent of braſſe, and ſet it vp for a ſigne, and when the Serpents had bitten any man, hee behelde the Serpent of braſſe and was healed. Here ſee you the mercie of God, euen in the middeſt of the Croſſe, toward penitent ſinners. The Iſraelites ſinne, God plagueth, the people repenteth, god turneth away his plague, and healeth them.

Epaph. A comfortable hiſtorie. Be there no moe ſuch in the holy Scriptures?

Phil. Very many.

Epaph. Rehearſe them I pray yon. For I delight to heare ſuch cõfortable hiſtories.

Phil. I am very glad. *Manaſſes* king of *Iuda*, was an abhominable Idolater. Hee went to and buildeth the hill alters, which good king *Ezechias* his father had broken downe, and hee reared vp Alters for *Baall*, and made groues, and worſhipped all the

2. *Par.* 33.

hoſte

hoſte of heauen, and ſerued them, and hee built Alters in the houſe of the lord, where as the lord yet had ſaid. In *Ieruſalem* ſhal my name be for euer. And he builded Alters for all the hoſte of heauē in the courts of the houſe of the lord. And hee burnt his Children in the fire, in the valleye of the ſonne of *Hinnon*. He was a ſorcerer, he regarded the crying of Birds, vſed enchantments, and maintained workers with ſpirits, and ſeers of fortunes, & wrought much euill in the ſight of the Lord, to anger him withall. And as he him ſelfe was an Idolater and forſooke the lord God of his fathers: ſo likewiſe made he *Iuda*, and the inhabiters of *Ieruſalē* to erre, and to do worſe then the heathen, &c. Nowe haue ye heard howe grieuouſly king *Manaſſes* ſinned againſt the lord his God.

Chriſt. His ſinnes were great, and worthie of much puniſhement.

Euſeub. Yea of euerlaſting damnation, if it were handled according to his deſerts.

Epaph. I pray you what became of him?

Phile. Albeit the ſinnes of this *Manaſſes* were great, yet beholde the louing kindneſſe of god toward him and his people.

Before he ſent any puniſhmẽt among thẽ, he rayſed vp his Prophets, which exhorted both him and his ſubiectes to turne from their euill, to repẽt, and to walke in the ordinances and lawes of god: but both hee and his people would not heare the gentle admonitions of God by his Prophetes, neither regarde them.

Epaph. O ſtony harts. But how then?

Phile. When the lorde ſawe, that by no meanes they would turne from their abhominations, and went forth ſtill to offende, he brought vpõ them the Captaines of the hoaſt of the king of *Aſſyrians*, which tooke *Manaſſes* in holde, and bound him with chaines, and caried him to *Babylon*.

Theoph. O the righteous iudgements of God.

Epaph. Here we heare that *Manaſſes* was puniſhed for his ſins, yea & that worthily. But did god caſt him awaye for euer?

Phile. Yee ſhall heare. When *Manaſſes* was in tribulation, hee beſought the lorde his god, and humbled him ſelfe exceedingly before the god of his Fathers, and made interceſſion to him, and God was intreated of him, and heard his Prayer, and brought

brought him againe to *Ieruſalem* into his kingdome. And then *Manaſſes* knewe that the lorde was God. After this he became a newe man, and tooke away ſtrange gods and Images out the houſe of god, and all the Alters that hee had built in the mount of the houſe of god, and *Ieruſalem*, and caſt them out of the Cittie. And hee prepared the Alter of the Lord, and ſacrificed thereon peace offerings and thanke offeringes, and charged *Iuda*, to ſerue the lorde God of Iſraell.

Chriſt. O happie chaunge.

Epaph. Yea, O the great mercies of god.

Phile. In this hiſtorie many notable things are to be learned. Firſt, if any ſuch as god intended to ſaue, doe offende and breake his holy Commandemēts: the lord will not ſuffer them to eſcape vnpuniſhed, but he viſiteth them with his louing rod of fatherly correctiō, that by this meanes hee may call them to repentaunce, and ſaue them. Secondly, wee learne that when the lorde correcteth vs, and caſteth vs into trouble, then as wee ſee in *Manaſſes*, wee make haſte vnto the lorde, ſeeke him, praye vnto him, humble our ſelues before

his deuine maiestie, and become new men,
Psal. 78. as the Psalmographer saith. When he slew them, they sought him, and turned them early and inquired after God. And they remembred that God was their strēgth, & that the hye God was their redeemer. God himselfe also saith by the prophet. In their aduersitie they shall earely seeke mee, and
Ose. 6. say. Come let vs turne again vnto the lord, for he hath smitten vs, and hee shall heale vs: he had wounded vs, and hee shall binde vs vp againe. Thirdly, he setteth forth vnto vs the great and exceeding mercies of god toward penitent sinners, whome, so soone as they conuert and turn, he receiueth into his fauour, forgetteth them, taketh awaye his plagues, and restoreth them to their former, or else much better state, according
Esay. 55. to this saying of the Prophete. If the vngodly will forsake his wayes, and the vnrighteous his Imaginations, and turne againe vnto the Lord: The Lord will surely haue pittie on him: for hee is very ready to forgiue. Fourthly, we learne of this history, what the duetie of such is, whom God tofore had plagued, & now restored to their former state. Verily to become new men,

to walke for euer after in the feare God, to mortifie their carnall effectes, to flee from ſinne, as from a venimous Serpent, to garniſh their conuerſation with godly and Chriſtian maners, and to ſerue the Lorde God in holyneſſe and righteouſneſſe all the dayes of their life. So ſaith the Pſalmographer. It is greatly for my profite, that thou (O Lorde) haſt corrected mee, that I may learne thine ordinances. Hereto pertaineth the ſaying of the Prophete. Vexation giueth vnderſtanding. Oh Lord, thou haſt corrected me, and thy chaſtening haue I receiued, as an vntamed calfe, ſaith the Prophet *Ieremie*. Turne thou me, and I ſhal be turned, for thou art my lorde God: yea as ſoone as thou turneſt me, I ſhal reforme my ſelfe, and when I vnderſtande, I ſhall ſmite vpon my thigh.

Luke.1.
Pſal.109.
Eſay.28.
Iere.13.

Epaph. Manie godly leſſons haue you taught vs out of this Hiſtory brother *Philemon*. They that reade and conſider the hiſtories of the holy Scripturs on this maner, they are no vaine readers, but they reade with much profite.

The true vſe of reading the holie ſcripture.

Phile. This is the true vſe of hiſtories, otherwiſe to read them auaileth litle. In the

histories of the holy scriptures, as in moste pleasant mirrours and goodly glasses, wee behold our fraile nature, our wicked will, our beastlike maners, and sinnefull life, we see Gods iustice, punishment, and vengeance vpō the disobedient & stifnecked transgressors of his holy Commandemēts. Againe, we beholde his tender mercy and louing kindnesse toward penitent sinners, and how ready he is to forgiue whēsoeuer we turn vnto him. Moreouer, in holy histories, we consider what our dutie is toward god, after wee haue receiued benefites of him, verilie to labour vnto the vttermoste of our power, to bee thankefull vnto him, and to liue worthie his kindnesse. These and such like things must the godly reader consider, when he readeth the Histories of the holy Scriptures, or els his reading auaileth litle.

Theoph. It is truely said.

Epaph. I remember that I heard once the prayer which *Manasses* king of *Iuda* prayed vnto god, when he was prisoner in Babylon. I would gladly heare it againe.

Phil. Is there not a Bible here?

Euseb. Here is one.

Epaph. I pray you turne vnto the Prayer and read it vnto me.

Euseb. The prayer is this.

The prayer of Manasses.

„ O Lord almightie, God of our fathers
„ *Abraham*, *Isaac*, and *Iacob*, and of the
„ righteous seed of them, which hast made
„ heauen and earth, with al the ornaments
„ thereof, which hast ordained the Sea by
„ the worde of thy commandement, which
„ hast shut vp the deepe, and hast sealed it
„ for thy fearefull & laudable name, which
„ all men feare & tremble before the face
„ of thy vertue, and for the anger of thy
„ threatning, which is not able to be born
„ of sinners. But the mercie of thy promise
„ is great & vnsearchable, for thou art the
„ lorde God most hie aboue all the earth,
„ long suffering, and exceeding mercyfull
„ and repentant for the malice of mē. Thou
„ lorde after thy goodnesse hast promised
„ repentaunce of the remission of sinnes:
„ and thou that art the God of the righ-
„ teous, hast not put repentaunce to the
„ righteous *Abraham*, *Isaac*, and *Iacob*, vnto
„ thē that haue not sinned against thee: but
„ because I haue sinned aboue the number

„ of the ſands of the Sea, and mine iniqui-
„ ties are exceeding many, I am brought
„ low with many bonds of Iron, and there
„ is in me no breathing: I haue prouoked
„ thine anger, and done euill before thee,
„ in committing abhominations & multi-
„ plying offēces: and now I bow the knees
„ of my hart, requiring goodneſſe of thee:
„ ô Lord, I haue ſinned, lord I haue ſinned,
„ and I acknowledge mine iniquitie. I de-
„ ſire thee (O lord) to forgiue me, forgiue
„ me, and deſtroy me not with mine ini-
„ quities, neither do thou alwayes remem-
„ ber mine euils to puniſh them, but ſaue
„ me (which am vnworthie) after thy great
„ mercie, and I wil praiſe thee euerlaſting-
„ ly all the dayes of my life: for al the pow-
„ er of heauen praiſeth thee, and vnto thee
„ belongeth glorie, world without ende.
„ Amen.

Epaph. A fruiteful & godly Prayer: god giue me grace ſo to repēt and to pray, that I may haue the lord my god mercifull vnto me. For I haue alſo grieuouſly offēded my lord god. And I moſt hūblie beſeech him for his names ſake, to haue mercie on mee, and to forgiue me.

Phile.

Phil. Be of good confort, and weep not. God ſeeing your repentant and faithfull hart, hath freely forgiuen you all your ſins, and caſt them away behinde his backe, ſo that hee will neuer remember them more. *Eſay. 63.*

The blood of Ieſus Chriſt gods ſonne hath made you cleane from all ſin. By the offe-- ring of Ieſus Chriſtes body done once for all: you are ſanctified and made holie. *1. Iohn. 1.* *Heb. 10.*

Ye are the bleſſed of god, for your iniquities are forgiuen, your ſinnes are couered, and no vnrighteouſnes ſhalbe laid to your charge. *Pſal. 32.*

Epaph. God graunt it.

Phil. It is moſt certaine, that where repentance & faith is, there alſo is gods mercie, fauour, louing kindneſſe, and remiſſion of ſinnes. Thou O lord (ſaith the wiſe man) makeſt thee as though thou ſaweſt not the ſinnes of men for repentance ſake. And the Prophete ſaith. All that beleeue on him (he ſpeakeh of Chriſte) ſhall not bee confounded. And Chriſt ſayth of himſelfe. I am the reſurrection, and the life. He that beleeueth on me, yea though he were dead, yet ſhall he liue. And whoeſoeuer liueth and beleeueth on me, he ſhall neuer dye. Alſo in an- *Sapi. 11.* *Eſay. 28.* *Rom. 10.* *Iohn 11.*

other place hee ſaith, God ſo loueth the world that he gaue his only begotten ſon, that whoſoeuer beleeueth on him, ſhould not periſh, but haue euerlaſting life. For god ſent not his Son into the world to condemne the world, but that the world thorow him might bee ſaued.

Iohn 3.

Epaph. Godly and confortable ſentences. God giue me grace neuer to forget them.

Chriſt. Amen.

Epaph. You brother *Philemon*, haue rehearſed two notable and comfortable hiſtories out of the olde Teſtament, which declare that God puniſhing ſinners for their diſobedience, doth notwithſtanding afterward when they repent and turn, forgiue them and receiue them againe into his fauour. Rehearſe vnto me alſo I pray you, one or two hiſtories out of the newe Teſtament, concerning that matter.

Phile. I will doe it very gladly. Yee remember the Hiſtory of the prodigal ſonne written in the goſpell of bleſſed *Luke*?

Epaph. What is that I pray you?

Luke.15.

Phil. Bleſſed *Luke* telleth that a certaine man had two Sonnes, and the yonger of them

them, ſaid vnto his father. Father giue mee the portion of the goods that to me belongeth. And he deuided vnto them his ſubſtance. Hetherto haue ye heard of the Fathers liberalitie towarde his ſonne. It followed: and not long after, when the younger ſonne had gathered all that he had together, hee tooke his iourney into a farre countrey, and there hee waſted his goodes with riotous liuing. Here ſee we the wickedneſſe of the ſonne. Now behold the plague of god. And when he had ſpent all, there aroſe a great dearth in all the lande, and hee beganne to lacke, and went and came to a citizen of the ſame countrey, & hee ſent him to his farme to keepe ſwine. And hee would haue filled his belly with the cods that the ſwine did eate, & no man gaue vnto him. Thus ſee ye into how great miſeries he is fallen for the miſuſing of his goods. Behold now again his repentant & ſorowfull hart. Then he came to himſelf & ſaid, how many hired ſeruãts at my fathers, haue bread inough, and I periſh with hũger? I will ariſe, and go to my father, & will ſay vnto him. Father, I haue ſinned againſt heauen & before thee, & am not worthie

to be called thy ſonne, make me as one of thy hired ſeruants. And he aroſe and came to his father. Now marke alſo the pitifull compaſſion and tender mercie of the fa-
„ther toward his ſonne. But when he was
„yet a great way of his father ſaw him, &
„had compaſſion, and ranne and fel on his
„neck and kiſſed him. And the ſonne ſayd
„vnto him. Father I haue ſinned againſt
„heauen and in thy ſight, and am no more
„worthie to be called thy ſonne. But the
„father ſaid to his ſeruants, bring forth the
„beſt garment, and put it on him, and put
„a ring on his hand, and ſhoes on his fete.
„And bring hether that fat calf and kill it,
„and let vs eat and bee merrie: for this my
„ſonne was deade, and is aliue againe, hee
„was loſt and is found. And they beganne to be merrie. In this hiſtorie ye doe ſee the exceeding great mercy of God toward penitent ſinners moſt liuely painted and ſet forth. So ſoone as this waſtefull ſonne repented him of his riotous liuing, and had a mind to returne home vnto his father, and to humble himſelfe before him, and to deſire mercie and forgiueneſſe of his ſinnes: Oh how gladly, how ioyfully, and how lo-

uingly did his father imbrace him? ſweetly kiſſe him? friendly ſalute him, and ſo dearely receiue him in his fauour, as though he had neuer offended?

Epaph. O the great infinit mercies of god.

Phile. Here ſee ye that to be true which god himſelf ſaith by the prophete. Thou diſobedient Iſraell, turne againe ſaith the Lord, and I will not let my wrath fal vpon thee. For I am mercifull ſaith the Lorde, and I wil not alwayes beare diſpleaſure againſt thee, &c. O ye diſobedient Childrē, turne againe (ſaying). Lo we are thine, for thou art the Lorde our god, and ſo ſhall I heale your back turnings. By another prophete, he alſo ſaith. As truely as I liue ſaith the Lorde god, I haue no pleaſure in the death of the wicked, but much rather that the wicked turne from his way, and liue. Turne you, turnè you from your vngodly wayes, Oh yee of the houſe of Iſraell. Oh wherefore will ye dye. The wickedneſſe of the wicked ſhall not hurt him, whenſoeuer he conuerteth from his vngodlineſſe. Againe by the aforeſaid Propher he ſayeth. Repent and turne you from all your iniquities, and your iniquities ſhall work you

Iere. 3.

Exe. 33.

Ezech. 18

no displeasure. Cast away fró you all your wickednes, wherein ye haue offended, and make you a new hart, and a new spirite. And wherefore will ye dye, O ye house of Israell? For I will not that any man should die saith the lord: Returne therfore & liue.

Epaph. Are these words spoken aswell to vs, as to the people of Israell?

Act.10. *Phile.* Yea to vs. Of a trueth (saith blessed *Pet.*) I perceiue that there is no respect of persons with god, but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Is he the god Rom.3 of the Iewes onely? Is he not also the god of the Gentils? yes, euen of the gentiles also, sayeth blessed *Paule.* For it is god onely which iustifieth the Circumcision that is of faith, and vncircumcision through faith. Rom.2. For he is not a Iewe, which is a Iewe outwarde: neither is it circumcision, which is outward in the flesh. But he is a Iew, which is hidd within, and the Circumcision of the heart is true Circumcision, whiche consisteth in the Spirite and not in the Letter, whose prayse is not of men, but of god. There is no difference betweene the Rom.10. Iew and the Gentile. For one is Lord of all

which

which is rich vnto all that call vpon him. For whosoeuer doeth call on the name of the lord, shall be safe. Therefore whatsoeuer things were written afore time, they were written for our learning, that wee thorow patience and confort of the scriptures might haue hope. *Ioel.2.* *Rom.15.*

Theoph. Yee Gentiles saith Saint *Paull*, were in times past without Christe, being aliantes from the cōmon wealth of Israell, and straungers from the Testamentes of promise, hauing no hope, and being without god in this world. But nowe by the meanes of Christe Iesus, yee which sometyme were a farre of, are made nye by the blood of Christ: for he is our peace, which hath made of both one, and hath broken downe the wall that was a stop betweene vs, and hath also put awaye through his flesshe, the cause of hatred, euen the lawe of commandementes conteined in the law written, for to make of twaine one newe man in him selfe, so making peace, and to reconcile both vnto god in one bodie through the Crosse, and slue hatred thereby: and came and preached peace to you, which were a farre of, and to them which *Ephe.2.*

were nye. For through him we both haue an entrance in one Spirite vnto the father. Now therefore ye are not ſtraungers and forreners, but Citizens with the ſaints, and of the houſholde of god, and are built vpō the foundation of the Apoſtles and Prophets, Ieſus Chriſt himſelf, being the head corner ſtone, in whome (what building ſouer is coupled together) it groweth vnto an holy Temple in the Lord, in whome ye alſo are builded together, to bee an habitation of god through the holy ghoſt.

Epaph. Bleſſed bee the Lorde our god, which hath made vs gētils, alſo partakers of his heauēly bleſſings. But brother *Philemon*, hetherto haue ye rehearſed out of the new Teſtamēt but one hiſtorie. Your promiſe was to recite two at the leaſt. Fulfill your promiſe I pray you.

Phile. In the goſpell of *Iohn*, wee reade, that there was a certaine man, which had beene diſeaſed xxxviij. yeares, plagued of god (without doubt) for his ſins. So ſoone as our Sauiour Chriſte perceiued that hee had a minde to be made whole, he ſayde vnto him. Riſe, take vp thy bed and walke, & ſtraight wayes the mā was made whole.

Iohn. 5.

After-

Afterward Christ foũd him in the Temple, and ſaid vnto him. Beholde thou art made whole: look thou ſinne no more after this. leaſt a worſe thing chãce vnto thee. Theſe words of our Sauiour Chriſt doe plainely declare, that this man was a grieuous ſinner, and that this his long diſeaſe, ſicknes, and trouble, was caſt vpon him for his ſin, & diſobedience againſt the Lord his god. And yet note, that ſo ſoone as hee had a minde to be made whole, euen before hee made his mone vnto Chriſt, or knew what Chriſte was, this moſt louing and gentle Sauiour made him whole, & bad ſinne no more.

Euſeb. Here is that fulfilled, which god ſpeaketh by the prophete. It ſhalbe that, or euer they call, I ſhall anſwere them. While they are yet but thinking how to ſpeake, I ſhall heare them. *Eſa.65.*

Phil. The hiſtorie of the Theefe, which was put to death with Chriſt, is not to bee let paſſe. What a malefactour and wicked perſon he was, the holy ſcripture doeth declare: Notwithſtanding, ſo ſoone as he hũbled him ſelfe, repented him of his former life, confeſſed his ſinne, and called vpon *Luke.23.*

Christ for mercie, saying: Lorde remember mee, when thou commest into thy kingdom: he was straight way receiued into fauour, & hard these most cofortable words at the mouth of Christ: Verily I say to thee, this day shalt thou be with me in paradise.

Christ. Here is also the saying of god by the Prophete found true. At all times, whē a sinner turneth vnto me (saith the Lord) I will no more beare his iniquities in mind but freely forgiue them. Eze.18.

Epaph. Here is then a good and confortable lesson, that whensoeuer we turne from our wickednesse, the lorde our God will forgiue vs our sins, & giue vs fauour, grace, mercie, life, and euerlasting glorie.

Phile. Trueth it is brother *Epaphroditus*. Beleeue it, and all thinges shall goe well with you. You shall finde much confort & great ioye in your conscience. A quiet and merrie heart shall you haue within you, as *Saint Paull* saith. VVe being iustified by faith, haue peace, that is to saye quietnesse of conscience towarde god, thorowe our Lord Iesus Christ, by whome also it chanced to vs to be brought in thorow faith to this grace, wherein we stande, and reioyce Rom.5.

in

in hope of the glorie of god. Howe greatly alſo doe the Hiſtories of the wounded man, and of the loſt ſheepe (as I may let other paſſe) ſet foorth gods exceeding mercy towarde penitent ſinners, bee they neuer ſo grieuouſly wounded and diſeaſed? A certaine man ſaith our Sauiour Chriſte, deſcended from *Ieruſalem* to *Iericho*, and fell among theeues, which robbed him of his raymēt, and wounded him, and departed, leauing him half dead. And it chaunced that there came downe a certaine Prieſt that ſame waye, and when hee ſawe him, hee paſſed by. And likewiſe a Leuite, when hee came nye to that place, came and looked on him and paſſed by. But a certaine Samaritane, as he iournied, came to him, and when he ſaw him, he had compaſſiō on him, & went to him, & boūd vp his wounds, and poured in oyle & wine, and ſet him on his own beaſt, and brought him to a common Inne, and made prouiſion for him. And on the morrow when he departed, hee tooke two pence, and gaue them to the hoaſt, and ſaid vnto him: take cure of him, and whatſoeuer thou ſpēdeſt more, whē I come again, I will recōpence thee. *Luke.10.* 15. *Luke.10.*

Epaph. There was ſmall charitie (both) in the Prieſt and in the Leuite.

Phil. You ſay trueth.

Epaph. But who was that *Samaritan*? For he was verie gentle and louing.

Phile. Chriſt Ieſus the Lord, which is the ſelfe gentleneſſe and loue, which alſo refuſeth no labour, no paine, no coſt in ſeeking our ſaluation. He it is alone (which as the Prophete ſaith) hath taken on him our infirmities, and borne our paines. He himſelf (as *Pet.* ſaith) bare our ſinns in his body on the tree, that we being deliuered frō ſin, ſhould liue vnto righteouſnes. By whoſe ſtrips ye were healed: for ye were as ſheep going aſtray: but are now turned vnto the ſheepheard, and biſhop of your ſoules.

Esay. 28.

1. *Pet.* 2.

Euſeb. You ſpake of the loſt ſheep alſo.

Phile. Trueth. Bleſſed *Luke* telleth the Parable on this manner. What man of you hauing an hundred ſheepe, if he looſe one of them, doth not leaue nintie and nine in the wilderneſſe, and go after that which is loſt, vntill he finde it? And when he hath found it he layeth it on his ſhoulders with ioy. And as ſoone as he commeth home he calleth togither his louers and neighbours

Luke. 15.

ſaying

ſaying vnto them: reioyce with me, for I haue found my ſheep that was loſt.

Hereof our Sauiour Chriſt concludeth: I ſay vnto you, that likewiſe ioy ſhalbe in Heauen ouer one ſinner that repenteth, more then our nintie and nine iuſt perſons which neede no repentance. This Parable with th'other of the womã that loſt a groat, ſetteth forth maruelouſly the louing kindnes of Chriſt toward penitẽt ſinners. For of that he alſo concludeth and ſaith. Likewiſe I ſaye vnto you, ſhall there be ioye in the preſẽce of the Angels of god ouer one ſinner that repenteth.

Epaph. Great comfort is there for penitent ſinners, and weake conſciences, in theſe Hiſtories and Parables which you neighbour *Philemon* haue full gently declared vnto me.

Phil. I am glad brother *Epaphroditus*, to heare you ſo ſaye. And be ye well aſſured, they are no leſſe true then comfortable. Perſwade your ſelfe that Chriſte is a moſt louing and faithfull Phiſitiõ to ſo many as feele themſelues diſeaſed, yea he ſo much tendreth our health, that he calleth vs vnto him, and promiſeth that he will eaſe vs *Math. 9.*

of our grief (if we will come vnto him) and
Math.11. heale al our diſeaſes. They that are ſtrong,
Math. 9. need no Phyſition, but they that are ſicke.
And Chriſt came not to cal the righteous,
but ſinners to repentance. If ye therefore
feele your ſelfe ſicke and grieued with the
burden of ſinne, come vnto the Phyſition
Chriſte, ſhew him your woundes, and hee
Luke.10. will vndoubtedly heale them, as yee heard
afore of the wounded man. Diſpaire not
though your ſinnes be neuer ſo great and
innumerable. For the ſonne of man came
Iud.19. *Iohn.1.* to ſeeke, and to ſaue that was loſt. Chriſte
is that Lambe of god, which taketh away
the ſinnes of the worlde. This is a true ſay-
Iohn.3. ing, and worthie of all men to be receiued
Eſay.28. that Chriſte Ieſus came into the worlde to
Rom.10. ſaue ſinners. VVho ſoeuer beleeueth on
him, ſhall not be aſhamed. Becauſe hee
hath put his truſt in me (ſaith god by the
Pſal.91. Pſalmographer) I will deliuer him: yea I
will defend him becauſe he hath knowen
my name.

Epaph. Then I truſt whether the Lorde my god puniſheth me for the tryall of my faith, or for my ſinnes, that by this meanes he may call me to repentance, it is no tokē

of

of his wrath and heauy displeasure toward mee.

Phile. No, be ye well assured. For whom the Lorde loueth, him hee chasteneth, and yet delighteth in him, as a father in his own sonne. What sonne is he whome the father chasteneth not? If ye be not vnder correction (saith *S. Paull*) whereof all are Partakers, then are ye bastards and not sonns. And God himselfe saith. As many as I loue I rebuke and chasten. So that this your sickenesse is the louing visitation of god, sent vnto you, not for your destructiō, but for your saluation. *Pro.3* *Heb.12.* *Apoc.2.*

Epaph. I may then bee bolde to call vppon the Lord my GOD, in this my sickenesse.

Phile. VVhy not? God hath commaunded you so to doe, and hath also promised to heare you.

Epaph. VVhere is that commaundemēt and promise of god?

Phil. It is written in a certaine Psalme, by that princelike Prophete *Dauid.*

Epaph. Let me heare it.

Phile. Cal on me (saith god) in the time

of thy trouble, and I will deliuer thee, and thou ſhalt honour me. Here god doeth not onely commande vs to call on him in the time of our tronble: but alſo hee promiſeth graciouſly to heare vs, and to graũt vs our requeſt. And for this his benefit, hee requireth nothing of vs but thankſgiuing.

Chriſt. Full gratious is the Lorde, and a ſtrong holde in the time of trouble: hee knoweth them that put their truſt in him.

Pſal. 34. The Lorde is nye vnto them that are of a contrite hart, and will ſaue ſuch as be of an

Pſal. 147. humble ſpirit. The Lord healeth thoſe that are broken in hart, and giueth medicine to heale their ſickneſſe. The Lord remembred

Pſal. 136. vs (ſaith the Pſalmographer) whẽ we were in trouble: for his mercy endureth for euer. Vnto whome ſhal I haue reſpect, or whom ſhall I fauour, ſaith God by the Prophete?

Eſay. 56. Verily euen him that is miſerable, poore, low brought, troubled in ſpirit, & ſtandeth in awe of my words.

Phil. Trueth it is that the Lord is good

Zach. 1 & gratious vnto them that put their truſt in him, and to the ſoule that ſeeketh after him. Therefore brother *Epaphroditus*, feare not in this your ſickneſſe, diligently and without

without ceasing to flie to god with hartie & faithfull Prayers, nothing doubting but that he will fauourably heare you, aud grāt you whatsoeuer ye aske, according to his will, as *S. Iohn* saith. This is the trust that we haue in him: that if wee aske any thing according to his will, he heareth vs. And if we know that hee heareth vs whatsoeuer we aske, wee know that we haue the petitions that we desire of him. For the Lorde is nye vnto all that cal on him, yea that cal on him in trueth. After this maner did all good men and womē behaue themselues, whensoeuer they were assailed with any kinde of trouble or aduersitie. King *Ezechias* when he was grieuously sick, and had receiued a commaundement frō god that he should set his house in an order, for hee should dye and not liue, turned his face to the wall, and prayed vnto the Lord, & the Lord heard him, made him whole and saued him aliue xv. yeares after. The 3. Children, *Sydrach*, *Mysach*, and *Abednego*, whē they were cast into the firie Fornace, because they would not worship the golden Image at the commandement of king *Nabuchodonosor*, prayed vnto the Lord, and he

1 *Iohn.* 5.

Psal. 145.

4. *Reg.* 20.

Dan. 3.

both gratiously heard them, and deliuered
Dan.7. them. *Daniell* being in the Den of Lyons,
prayed vnto god and was preserued. *Su-*
Dan.13. *sanna* forsaken of all men, and at the point
to bee stoned vnto death, thorowe the
vniust and false accusations of two wicked
Iudges: prayed vnto the Lorde her god,
and she was both heard and safely deliue-
Luke.23. red. Our Sauiour Christ in the time of his
trouble and Passion, prayed so feruently
vnto his Heauenly Father, that his sweate
was like drops of blood trinckling downe
Acts.7 to the ground. Blessed *Stephan*, when the
stones came battering about his bodie,
Acts.12. prayed earnestly. When *Peter* was in pri-
son, there was prayers made of the Con-
gregation for him. Many other such like
exāples haue we in the holy Bible, which
declare vnto vs, that al good men & womē
in their aduersitie, haue alway fled to god
by feruent prayer for remedy, neither haue
they bene deceiued of their purpose. For
god is faithfull which will not suffer vs to
1.Cor.10. be tempted aboue our strength, but shal in
the midst of the temptation, make a waye
Psal.91. that we maybe able to beare it: for the lord
himselfe saith. For asmuch as he hath put

his

his truſt in me, I will deliuer him. I will be good to him, becauſe he hath knowen my name. Hee hath cryed vnto me, and I will gratiouſly heare him. I am with him in trouble, I will deliuer him and bring him vnto honour. VVith long life will I ſatiſfie him, and ſhew him my ſaluation. VVhen *Pſal.*120. I was in trouble (ſaith *Dauid*) I called vpon the Lord, and he heard me. Againe he *Pſal.*18. ſaith: I will call vpon the Lorde, which is worthie to be praiſed, ſo ſhall I be ſafe frō mine enimies. The ſorrowes of death compaſſed me, & the ouerflowings of vndgodlineſſe made me afraide. The paines of hell came about me. The ſnares of death ouertooke me. But in my trouble I called vpon the Lorde, and made my complaint vnto my god: and hee full gratiouſly heard my voyce from his holy Temple, and my complaint came before him, ſo that it entred euen into his eares. And as *Dauid* in all his troubles cryed vnto the lord, & was holpē: ſo did al his faithfull anceſtors, as theſe his words doe declare, & they alſo were hard. Our fathers hoped in thee, and thou didſt *Pſal.*32 deliuer thē. They called vpon thee, & were helped, they did put their truſt in thee, and were not confounded. And vnto this daye

haue all the faithfull in their aduerſitie cryed vnto the Lord, and haue receiued help.

Rom. 10 For there is one Lorde of all, rich inough

Ioel. 2. for all that call on him: ſo that whoſoeuer

Eſay. 28. calleth on the name of the Lorde, ſhall bee

Pſal. 34. ſafe. For none ſhall bee confounded that putteth his truſt in him. The poore mā cryed (ſaid *Dauid*) and the lord hard him, and ſaued him from all his troubles. For the Angel of the lord pitcheth his Tent round about them that feare him, and deliuereth them. O taſte therefore and ſee how gentle, gratious, and louing the lord is: bleſſed is the man that truſteth in him.

Euſeb. Brother *Epaphroditus*, all theſe ſentences and hiſtories which our Neighbour *Philemon* hath here recited vnto you out of the holy Scriptures, ought to incorage you to pray vnto the lord god in this your ſickneſſe, with a ſtrong and vnſhaken faith, and to bee fully perſwaded that god will both graciouſly heare you, and alſo worke that in you which ſhall turne moſt to his glorie, and vnto the ſaluatiō of your

Eſay. 59. ſoule. For beholde, the lords hand is not ſo ſhortned that it cannot help, neither is his eare ſo ſtopped, that it may not heare. Our

god

God is ſuch a god as ſaueth. With the lord our god there is health, and hee layeth his bleſſing vpon his people. Whom did god euer deſpiſe that called faithfully vpō him? For god is gratious and mercifull, he forgiueth ſinnes in the time of trouble, and is a defender for all them that ſeek after him. *Pſal.* 68. *Pſal.* 3. *Eccle.* 2.

Theoph. The wiſe man ſaith, Sonne in thy ſickneſſe deſpiſe not thy ſelfe, but pray to the Lord, and he ſhall heale thee. Here is a commandement giuen to pray vnto god in the time of our ſicknes, and alſo a promiſe added, that hee will heare, heale and helpe vs, as he ſaith by the Pſalmographer. Call on me in the day of thy trouble, and I will deliuer thee, and thou ſhalt honour me. *Eccle.* 38. *Pſal.* 50.

Chriſt. S. *Iames*, in his Epiſtle alſo ſaith. If any be diſeaſed among you, let him call for the Elders of the congregation, and let them pray ouer him, and annoint him with the Oyle in the name of the Lord. And the prayer of faith ſhall ſaue the ſicke, and the Lord ſhall rayſe him vp: and if he haue cōmitted ſinnes, they ſhall be forgiuen him. *Iam.* 5.

Phil. That God being faithfully called vpon, will help in the time of ſickneſſe: we

haue many examples in the holy ſcriptures which may worthely comfort vs, and ſtirre vp our faith toward God, looking for help at his moſt merciful hand. But for this pre-
2. Reg. 20. ſent, let this one example of king *Ezechias* ſuffiſe, who being appointed to dye, after he had called on the name of the lord, the lorde our god graciouſly heard his requeſt, reſtored him to his health, and gaue him xv. years mo to liue in this world, after that his ſickneſſe. Notwithſtāding brother *Epaphroditus* albeit we doubt not but that you praying vnto god in this your ſicknes, god will mercifully heare you, and worke that in you which ſhalbe moſt vnto his glory and to the health of your ſoul: yet for aſmuch as you know not what is moſt expedient for you, be cōtent in all your prayers to ſubmit your will to the good will of God, which without all doubt, tēdereth the health of your ſoule, more then any mortall friend tendreth the health of your body. In all temporall and worldly things that you craue of god in your prayers, prefer the will of god before your owne will, & be content to receiue at the hād of god,
Rom. 14. as ſhalbe his godly pleaſure to appoint: for whe-

whether we liue or dye, we are the Lords. An exãple hereof haue you of our Sauiour Christe, which a litle before his passion being greatly dismaide with the terrours and feare of death, prayed vnto his heauenly father that those bitter paines and torinẽts which were at hãd for him to suffer (might be remoued frõ him) so that hee might not suffer them, but be free from thẽ. Notwithstanding, knowing that the will of his heauenly father is euer best and most perfect, and that all wils of mẽ ought to giue place vnto his godly will, hee wished rather the will of god to be done, then the wil of him, being man, and so submitted him selfe to gods holy will, being contented to suffer in his bodie, whatsoeuer should bee his godly pleasure to appoint. The words of Christs prayer in this behalf, are these. Oh my father, if it be possible, let this cup depart from me: notwithstãding, not as I wil, but as thou wilt. Againe: Oh my father, if this cuppe cannot goe from mee, but that I must drinke it, thy will be done. That we wee ought in all our prayers for temporall thinges, to submitte our will to the good-will and pleasure of god, and no more to

Math 26. Mar. 14. Luke. 22.

Math. 26.

desire of him, then may stād with his blessed wil. Christ our Lord and sauiour teacheth vs in that common prayer which wee call the Lordes prayer, where we pray on this maner. Thy will be done in Earth, as it is in heauē. This maner of praying practised the Leper which came vnto Christ to be healed of his Leprosie. Lorde (saith he) if thou wilt, thou art able to make mee whole. Here this faithfull leper confessed Christ through the almightie power of his godhead, to bee able for to clense him and to make him whole, notwithstanding hee submitted his will to the will of Christe, that if the Lord Christ thought it not meet to make him whole, but that it was better for his saluation to continue a Leper still, hee refused not to suffer that plague of leprosie vpon his body euen vnto the verie death. Thus affected neighbour *Epaphroditus*, must we all be when soeuer wee aske any temporal or wordly thing of god. And this trade follow you in this your sickneſſe when you pray vnto god: desire god to remoue this your disease from you, and to blesse you again with the benefit of health that you may liue lōg, and see good dayes

Math.6.

Math.8.

on earth: yet in these your prayers be content to submit your will to his godly will, yea though death should follow, knowing that if death do insue of this your sicknes, it shalbe no losse, but aduantage vnto you, as *S. Paull* saith. Christ is to mee life, and death is to me aduantage. On this maner did Christ our Elder brother submit his wil vnto the will of his heauenly father, as you afore heard, and so humbled himselfe, that he became obedient vnto death, euen vnto the death of the crosse. Note now what followeth. Wherefore god hath also exalted him on hie, and giuen him a name which is aboue all names, that in the name of Iesus euery knee should bow, both of things in heauen, and things in heart, and that all toungs should confesse, that Iesus Christ is the lord, vnto the praise of god the father. He that humbleth himselfe, shalbe set hye. For the Lorde is a friend to them that bee humble, and submit their wils to his godly will and pleasure.

Phil.1.

Phil.2

Luke.18.

1.Pet.5.

Epaph. O Lord, thy will be done & not mine. I confesse (O heauenly father) that my manifold wickedneſſe and innumerable sinnes, haue not onely deserued this

A prayer.

ſickneſſe, which is thy moſt gentle, fatherly and louing correction, but alſo very Hell, and the bitter paines thereof: if thou ſhouldeſt handle me according to my deſerts. I haue ſinned, I haue ſinned (O lord) againſt thy holy lawes, and I haue broken thy bleſſed commandements, moſt grieuouſly offending thy glorious maieſtie. Whatſoeuer I ſuffer, I worthily ſuffer. Ah wretch that I am. My ſinne I confeſſe, and with an humble harte and broken Spirite, I flie vnto the throne of thy fauourable mercie, moſt humblie beſeeching thee for Ieſus Chriſts ſake, to forgiue mee all my ſinnes, which I haue committed againſt thy deuine maieſtie, from the houre of my birth vnto this preſent time, and to receiue mee into the holy fellowſhip of thoſe thy bleſſed and choſen people, whome before the beginning of the worlde, thou diddeſt appoint heires of thy heauenly kingdome in Chriſt Ieſu our lord, that they might for euer & euer reign with thee in glorie. O lord giue me grace to beare this croſſe both patiently & thankfully, Suffer me not to murmure, grudge, or ſpurne againſt thy holie will, but with a patient and thankeful hart,

to

to waite on thy blessed pleasure, being alwayes cõtent to beare whatsoeuer burden thou layest on my shoulders, with this perswasion and assured Faith, that whatsoeuer I suffer, is vnto the glorie of thy name, and vnto the health of my soule: Oh Lord thy will be done and not mine. Amẽ, Amen. Neighbours, I am verie sicke, and my paine encreaseth dayly from daye to day more and more.

Phile. The Lordes will be done in you Neighbour *Epaphroditus*, Feare not, no although present death were at hand. For whether ye liue or dye, ye are the Lordes. God hath sealed you vp in Christes blood vnto euerlasting life. Your name (doubt ye not) is written in the booke of life. Ye ar of the number of those, whome god (before the foundations of the worlde were layde) hath chosen in Christ to be his sons and heires: ye ar the dearely beloued sons of god, ye are inheritours of gods glorious kingdom. God for your earnest faiths sake, in the bloud of Christe, hath forgiuen you all your sins that euer ye cõmitted against him frõ the day of your birth, to this hour. He hath cast away your iniquities behind

Rom. 4.

Luke. 1

Ephes. 1

Esay. 61.

his backe, so that hee will neuer remember
Psal 32. them any more, yee are counted among them whose vnrighteousnesse are forgiuē, and whose sinnes are couered, and vnto whome the Lorde imputeth no sinne, god loueth you, god careth for you. God is on your side, who then can endomagē or hurt
Rom. 8 you? Who can laye any thing vnto your charge? It is god that iustifieth you, who then can condemne you? ye need not feare either Sathan, or sinne, or any other thing that should trouble your conscience. For there is no damnation to them that are in Christ Iesu, which walk not after the flesh, but after the Spirit. For the law of the spirite of life, thorow Iesus Christe, hath made you free from the lawe of sinne and death. For what the law could not do, in asmuch as it was weake, because of the fleshe, that performed god, and sent his sonne in the similitude of sinfull flesh, & by sin damned sinne in the flesh, that the righteousnesse of the law might be fulfilled in vs, which walk not after the flesh, but after the spirite.

Epaph. I thanke you neighhour *Philemon*, for your ghostly and comfortable instructions: For I am well comforted with

these

theſe your words: and I faithfully beleeue, that God the Father for his promiſe ſake made vnto all faithfull & penitent ſinners in Chriſts blood, hath ſo freely and wholly forgiuen me all my ſinnes, that he will neuer remember thē more, nor lay them vnto my charge, but ſo loue mee, and tender my ſaluation, as though I had neuer offended his fatherly goodneſſe. And in this faith I ſubmit my ſelf, my body and ſoule, and all that I haue vnto his godly will, to do with me in all things, whatſoeuer his good pleaſure ſhalbe. For liue we, dye we, we are the Lords. And Lord I moſt humbly beſeech thee, call to remembrance thy tender mercies, and thy louing kindneſſe, which haue beene euer of olde. Oh remember not the ſinnes & offences of my youth, but according vnto thy mercie thinke thou vpō me. (O Lord) for thy goodnes. Turn thee vnto me, & haue mercy vpon me, for I am deſolate and in miſerie. The ſorrowes of my hart are inlarged. O bring thou me out of my troubles. Looke vpon mine aduerſitie and miſerie, and forgiue me all my ſinne. O keep my ſoule and deliuer me, let mee not bee confounded, for I haue put my truſt in thee.

Rom. 14.

A prayer.

Pſal. 25.

Phile. I much reioyce to see in you these workes of faithfull repentance. This humbling of your selfe before the maiestie of god, this lamenting of your sins, this faithfull and hartie calling on the Lords name for remission of sinnes in Christes blood, for the tranquillitie, peace, qüietnesse and rest of conscience, for the fauour and grace of god, for gods will to bee done in you, is without doubte, a sure seale vnto your cō-science, that god loueth, fauoureth, and tendereth you, yea and that much more then any naturall Father maketh of his Sonne. VVho so serueth god, saith the wise man, after his pleasure shal be accepted: & his prayer reacheth vnto the clouds. The prayer of him that humbleth himselfe, goeth thorow the clouds, til she come nye. Shee will not bee comforted, nor goe her waye vntill the hiest god haue respecte vnto her. The Lord is nye vnto them that are of a contrite harte (saith the Psalmographer) and will saue such as bee of an humble spirite. The sinfull Publicane (thus humbling him selfe) obtained the fauour of god, remission of sinnes, and went home more righteous then the proude Pharisie.

Eccle. 35.

Psal. 34

Luke. 18.

So

So likewise the *Centurion*, confessing his vnworthines for the receiuing of Christe into his house, obtained health for his sick seruant. Likewise the *Leper*, with diuerse other, humbling themselfes before Christ, obtained their harts desire. For god (saith *Dauid*) hath respect vnto the prayer of the humble, and such as bee destitute, and despiseth not their desire, but heareth their mournings, that he may deliuer them, and saue them. *Math.8.*

Euseb. Nowe neighbour how doe you? I pray you be strong in god, and reioyce in his sauing health.

Epaph. O neighbour *Eusebius*, my body is weake, my heart is faint, my wittes are feeble, my memorie almost faileth mee, no part of mee is free from sicknes and paine. But Lorde, I beseech thee strengthen thou me, and indue me with power from aboue, that as the spirite is readie: so likewise the flesshe, which is euer weake and vnreadie, may bee obedient to thy good will, and freely consent to the working of thy blessed pleasure. Lorde encrease my faith. Lord helpe mine vnbeleefe. Lord remember not mine olde sins, but haue mercy vpō A prayer. *Math. 26.* *Luke.18.* *Mar.9.* *Psal.79.*

me,and that ſoone,for I am come to great miſerie.Help me ô god my Sauiour,for the glorie of thy name. O deliuer me and be mercyfull vnto my ſins for thy names ſake.

Euſeb. God hath euer beene mercyfull vnto you, and ſo will continue vnto the end,doubt ye not.

Epaph. That is my onely comfort. And A prayer. *Pſal.68.* Lord,I moſt humbly praye thee, confirme that which thou haſt begunne to work in me, and keepe me blameleſſe againſt the comming of thy deare ſonne.But where is my louing neighbour *Philemon*? I would be glad to haue his councell in a certaine matter.Where is he?

Phil. Neighbour,heare at hand. What is your pleaſure?

Epaph. I perceiue rightwel that my ſickneſſe doeth not decreaſe but increaſe, ſo that I cannot long continue in that ſtate wherein I am now. And I thinke verily, that the lorde my god hath ſent this ſickneſſe vnto me as a meſſenger, to forwarne me of my departure from this worlde,that when he commeth, he may not finde mee vnprepared or vnready. And I moſt hartly thanke him for it. Therefore neighbour

Phil.

Philemon, and neighbours all, I thinke it beſt euen out of hande to diſpoſe my temporall poſſeſſions,& to ſet an order in ſuch worldly goods, as God hath lent me: that after my departure there bee no diſſention nor ſtrife for them, among ſuch as I moſt wiſh to be linked together with perpetual amitie, and continuall friēdſhip. It ſhall alſo I truſt, bee a great quietneſſe vnto my minde.

Phil. If you haue not all readie (brother *Epaphroditus*) diſpoſed, and ſet an order in your temporall things, I wiſh it to be done with all expeditiō. For ſuch thinges ought to be conſidered, when we be moſt perfect in health, foraſmuch as our life is vncertaine, and we know not howe ſoone death commeth.

Epaph. I thought not that the time of my life had beene ſo ſhort, and therefore I deferred the matter. But I ſee nowe that no man is certaine of his life vntill to morow: therfore ought we all to watch & to prouide, that we be not found vnreadie when the lord commeth. *Math. 24. Mar. 13. Apo. 16*

Theoph. When that godly king, *Ezechias* was ſick, God ſent the Prophete *Eſay*

vnto him,& willed him to ſay vnto him on
4.Reg.2 this wiſe:Thus ſaith the Lord god. Set thy houſe in an order,for thou ſhalt dye & not liue. Here learne we the good will of God (which is)that they whome the Lord hath indued with the goods of the world,ſhold before their departure,ſet a godly order & quiet ſtay in their temporall poſſeſſions.

Epaph. You ſay trueth neighbour *Theophilus*,and therfore I pray you bring hether pen,Ink and Paper, with all expedition,& let my will be written. For I thanke the Lorde my God , I am as well contented to leaue the goods of the world, as euer I was to inioye them. And in this behalfe I haue
The true vſe of ri- to thanke the Lorde my god , that ſince I came to the vſe of reaſon, and had any worldly poſſeſſions at all , I haue alwayes made them to ſerue me,and I neuer ſerued them,but at all times could be cõtented to departe from them whenſoeuer the glorie of God, and the commoditie of my neighbour did require.

Chriſt. Then did you vſe your goods aright. And you were not rich in the world, but in the lord,and of the nomber of thoſe of whom it is writtẽ. Bleſſed are the poore

in

in ſpirit, for vnto them belõgeth the kingdome of heauen. The Pſalmiſt ſaith. If riches do abound, ſet not thy hart vpon thẽ. And the holy Apoſtle commandeth, that they which vſe the worldé, ſhould bee aſthough they vſeth it not. For the faſhion of this world goeth away. *S. Iohn* alſo ſaith. See that ye loue not the world, neither the things that are in the world. For all that is in the worlde, as the luſt of the fleſh, and the luſtes of the eyes, and the pride of life, is not of the father, but of the world. And the world paſſeth away, and the luſt thereof: but he that fulfilleth the will of god, abydeth for euer.

Math.5

Pſal 62.

1.Cor.7.
1 Ioh.n.2.

Epaph. God graunt all men to followe this doctrine. O lord how ſick am I? where is the Pen, Inke, and Paper?

Euſeb. Here Sir.

Epaph. VVrite Neighbour *Philemon*, I pray you?

Phile. VVhat is your pleaſure that I ſhould write?

Epaph. On this maner.

The ſickmans will.

I *Epaphroditus*, the vnprofitable ſeruant of god, weak in body, & notwithſtãding ſtrong in mind: doe willingly, & with a

free heart, render and giue again into the hands of the lord my god, my ſpirit, which he of his fatherly goodneſſe gaue vnto me, when hee faſhioned this my body in my mothers wombe, by this meanes making me a liuing Creature, nothing doubting, but that this my lorde God, for his mercies ſake ſet foorth in the pretious blood of his dearely beloued ſon Chriſt Ieſu, our alone Sauiour and redeemer, will receiue my ſoul into his glory, and place it in the company of the heauēly Angels & bleſſed ſaints. And as cōcerning my body, euē with a good wil and free hart, I giue it ouer, commending it vnto the earth whereof it came, nothing doubting, but that accqrding to the article of our faith, at the daye of the generall reſurrection, when wee ſhall all appeare before the iudgement ſeate of Chriſt, I ſhall receiue it againe by the mightie power of God, wherewith hee is able to ſubdue all things to him ſelfe, not a corruptible, mortall, weake and vile body, as it is nowe, but an vncorruptible, immortall, ſtrōg, perfect, and in all points like vnto the glorious body of my lorde and Sauiour Chriſte Ieſu.

Body.

Phil. 3

Haue ye written this, neighbour *Philemon*?

Phile.

Phile. Yea forſooth Sir. But what is your minde now concerning your worldly poſſeſſions?

Epaph. Firſt, as touching my Wife, with whome I coupled my ſelfe in the feare of God, and refuſing al other women, I linked my ſelf vnto her, liuing with her in the bleſſed ſtate of honourable wedlocke, by whō alſo thorow the bleſſing of god, I haue had certaine Children, whereof parte are gone before me vnto the Lord, and part yet remain aliue, albeit I doubt not, but that god after my departure, according to his promiſe, will be vnto her an Huſbande, yea a father, a Patrone and defender, and wil not ſuffer her to lacke, if ſhe go forth to liue in his feare, to ſerue him, and diligētly to call on his holy name: yet foraſmuch as God hath bleſſed mee with worldly ſubſtance, and ſhe is mine own fleſh, and whoſoeuer prouideth not for his, hath denied the faith and is worſe then an Infidell, I bequethe and giue vnto her for terme of her life, this houſe wherein I nowe dwell with the appurtenances, & all the houſhold ſtuffe cō-tained therein. And after her departure, I will that my elder Sonne (whome now I Wife. 1. Tim. 5.

only haue aliue of all my ſonnes) haue the houſe. Let this ſuffiſe for my wiues portion (whome I doubt not) god will take into his protectiõ, and ſo prouide for her in the time of her ſhort Pilgrimage, that ſhe ſhall wãt no good thing. Onely I craue this at her hande, that ſhe be diligent in training vp my Children in the feare and doctrine of the Lorde: ſo ſhall God be vnto her an huſband, & to her Childrẽ a father. Moreouer, as concerning my children, albeit I am fully perſwaded that god, according to his promiſe, will be a father vnto them, and if they liue in his feare, he will not ſee them lack: yet both the law of god, and of nature requireth, that I ſhold alſo haue ſome care for them. Therefore vnto my ſonne I bequeath the houſe & the land, which I haue giuen my wife for terme of her life, freely to be his own after his mothers departure. And if god ſo appointing, hee chaunce to departe before his mother, I will that the houſe and the lande, goe to the vſe of my two daughters. Haue you written theſe things?

Sonne.

Daughters.

Phil. Yea Sir. But what nowe for your daughters?

Epaph.

Epaph. If they be godly brought vp, I doubt not, but if they liue, god will aboundantly prouide for them, Notwithstanding I giue vnto each of them, ij. C. pounds of good and lawfull money to be paid in the day of their mariage. And if my sonne fortune to dye, I giue vnto thē also my house and my land.

Epaph. Sir wee be all mortall, both olde and yong, and god knoweth how soon we shall depart hence. For as the commō prouerb is:

As soone to the Market for to be solde:
Commeth the young sheepe as the olde.

What if all your Children, dye before they come to mariage?

Epaph. My will is, that in such case, all that I haue giuen them, shall goe to the vse of the poore. I will that they be mine heirs. I pray you neighbour *Philemon* write so.

Phil. I haue done so.

Epaph. I thinke it cōuenient to giue my seruāts somewhat, that it be not said, they haue serued an vnthankful maister. Seruants.

Christ. Sir, that is very meet. For the wise man saith: VVhere as thy seruant worketh truely, entreate him not euill, nor the Eccle. 7.

hireling that is faithfull vnto thee. Loue a diſcret ſeruant as thine own ſoule, defraud him not of his libertie, neither leaue him a poore man.

Epaph. I giue to euerie one of my ſeruants vj.poũd,xiij.ſ.iiij.d.to be paied in the day of my buriall. Write it.

Phile. It is done.

Epaph. God bleſſe them: and increaſe thẽ,for they haue ſerued me both honeſtly & faithfully. The Lord our god deale with them as they haue dealt with me.

Theoph. They haue done but their duty.

Phil. But neighbour *Epaphrod.*whereof ſhall theſe ſummes of money be raiſed?

Epaph. God hath bleſſed me abondantly. Yee ſhall haue it in my counting houſe with a more ſumme.

Debts. *Chriſt.* But nowe Sir, concerning your debts, what order wil you appoint for thẽ?

Epaph. The Lord my god be thanked, I owe no man any thing but loue and goodwill. My chiefe ſtudie hath euer beene to keepe my ſelfe out of debt. And if at any time I ought any thing, to labour vnto the vttermoſt of my power, to diſpatch my ſelf of that debt withall expeditiõ. I neuer coũted

ted other mens goods mine owne. That I truely got with mine owne labour, I did alwaye count mine owne, my debts being once payed. I owe nothing, many owe me, but forasmuch as they be poore men, and cannot paye that they owe mee, except it should be vnto their great hinderance, yea I thinke vnto their vtter vndoing: I freely forgiue all my debters, what soeuer they owe me, vnto the vttermost farthing, euen as I would God the father should forgiue me all my debtes for Christes sake. Write this, that I haue forgiuen all my debtes, so that none hereafter shall demaunde any debt of any man in my behalfe.

Phile. I haue done your appointment.

Euseb. Neighbour *Epaphroditus*, seeing that god hath richely blessed you with the goods of this world, it were very expediēt to remember the poore scholers of the vniuersities of Oxford and Cambridge. For if they be not maintained, all learning and vertue will decay, & a very barbaritie shall brast in among vs, and at the last bring this onr Realme into destruction. And verily the loue of many now a dayes towarde learning is verie cold, in so much that wee

Scholers for Oxford and Cambridge.

ſee dayly many good wittes compelled for lack of exhibition, to forſake the vniuerſitie, and to become ſeruing mē, which kind of life is moſt abhominable and vnworthy a good nature.

Epaph. I haue not in times paſt beene altogether vnmindfull of the Vniuerſities. What benefits the ſtudēts haue heretofore receiued at my handes, I will not here rehearſe. God and they knowe it. And the knowledge thereof, I would wiſh rather to be learned of me, then to be heard of mee. Surely, I think him no good Chriſtian, nor friend vnto his Countrey (which if hee be able) refuſeth to help forwarde the ſtudies of good wittes, I pray you neighbour *Philemon*, ſet in two hundreth poūd of money, one C. to be giuen vnto the Vniuerſitie of Cambridge, the other vnto Oxforde.

Phile. This is a godly and charitable deede.

Epaph. Haue ye done?

Phile. Yea forſooth.

Epaph. Let me ſee, what now remaineth.

Chriſt. Sir, will it pleaſe you to remember the poore?

Epaph. I neuer forgot thē ſince the lord

my

my God gaue me any portion of worldly goods. I alwayes considered to what vse they were giuen mee: verily that I should distribute part of them to the necessitie of the poore Saintes. And I thanke the Lorde my god, so haue I done, yea and that with a goodwill and free hart. For god loueth a cheerfull giuer. I haue not beene of the mind that some are, which so long as they liue, greedily gather together, and bestow nothing at all vpon the poore. But when they see nothing but present death, then lash they out, and liberally giue vnto the poore, because they can keep it no longer. I trust I haue layd vp for my selfe allready treasures in heauē, where neither rust nor moth doth corrupt, and where theeues do not breake through nor steale. For I haue euer thought it better to sende my workes before me, while I liue in this worlde, then to haue them sent after me (I know not by whome) when I am gone. These Purgatory rakers, shall neither rake nor scrape for me with their masses & Diriges, when I am departed. For I trust no such works. Neither doe I any thing regarde the prayers of such as haue the bellie for their God.

Poore people.

2. Cor. 9.

Math. 6.

Purgatory rakers.

Phil. 3

But as touching the poore, I giue vnto thē iiij. C. pound. which I will haue beſtowed, not vpon idle Lubbers and ſturdy queens, but vpon the halte, the lame, the blind, the ſick, and ſuch other as be comfortles. And in this number alſo of the poore, I comprehend priſoners, poore mayds, young men which haue not where with to ſet vp their occupation, and my needy neighbours. Theſe iiij. C. pounds are in foure ſeuerall bagges, lying in my counting houſe by thē ſelues with this writting vpon euery one of them, *Monie for the poore*. This Monie I will haue diſtributed with all haſte, if it be poſſible euen before I departe. Haue you written in this Money for the poore?

Phile. I haue done.

Epaph. The hye wayes may not be forgotten, which in many places are verie foule and ieopardous. Vnto the repairing of them, I giue xl. pound. VVrite it. For I think this alſo to be a deed of charitie, and a commendable worke before god, to repaire hye wayes, that the people may ſafely, and without danger trauell by the way.

Hye wayes.

Chriſt. This act is very godly, without al doubt.

Epaph.

Epaph. Neighbour *Philemon*, I pray you put in that xl. pound for the hye wayes.

Phil. It is done already.

Epaph. That which I ſhould chiefly haue remembred, I had almoſt forgotten.

Euſeb. VVhat is that?

Epaph. Sermons. (half? Sermons.

Phile. What is your minde in that be-

Epaph. This. At the tyme of my buriall, when the people bee gathered together, I would gladly haue ſome learned man to make a Sermon, wherein the people may be admoniſhed of their mortalitie, and be taught how they ought to diſpoſe themſelues in this life, that when the time commeth, they may yeeld vp a good ſoule into the hands of the liuing god. For his paines I appoint x. ſhil. to be giuē him. Alſo I giue for the preaching of lxxx. Sermons at other times when it ſhalbe thought moſt conuenient xx. pounds. And as I wiſh theſe Sermons to be preached by godly and diſcret learned mē: ſo I wiſh them to be preached in ſuch places, as the people haue moſt neede of doctrine and teaching. For the Lord knoweth, the people periſh for want of godly knowledge. The greateſt part of

our beneficed men (God help vs) are blind guides, and dum dogges, not once able to
Esa.56. barke. The people are desirous to knowe god, and among the great multitude of so many beneficed men, none almost either is able or els endeuoureth himself to bring them vnto Christe. It is in these our dayes found true, that is written in the gospell.
Math.6 The harueſt truely is plenteous, but the labourers are few. It behooueth therefore euery christian hart to pray the Lord of the Harueſt, that he will sende labourers (not loiterers) in the harueſt, and to procure so much as lyeth in his power, that the worde of god may be vniuersally preached, that the people may repent, turn vnto the Lord
Luke.1. our God, and serue him in holyneſſe and righteousneſſe all the dayes of their life: which can not be brought to passe, where the word of god is not preached. How shal they beleeue on him of whome they haue
Rom.10 not heard? How shall they heare without a preacher? To declare therefore my good will toward the word of god, & the saluation of Christians, I giue xx. pounds for the preaching of lxxx. sermós. I pray you note it in my will. *Phil.* It shalbe done.

Epaph.

Epaph. To beare al theſe charges ye ſhal haue the money in my counting houſe.

Chriſt. Sir, concerning the coſts at your buriall, what order wil it pleaſe you to take in this behalfe?

Epaph. Let the miniſters with the other officers of the Church haue their dueties according vnto the cuſtome. Miniſters.

Euſeb. How many mourning Gownes ſir, will yee giue?

Epaph. Of what mourning gownes ſpeak yee? Mourning Gownes.

Euſeb. The manner is (as you knowe) that when a man of honeſt reputation departeth, and is brought to be buried, there ſhould followe him certaine in fine black gownes, and certaine poore mẽ & womẽ in courſer cloath.

Epaph. Vnequally handled, that the poore ſhould haue the worſt, & the rich & wealthy the beſt. And call ye theſe mourners?

Euſeb. So are they called.

Epaph. For whome ſhould they mourn?

Euſeb. For you.

Epaph. Why for mee? Becauſe good thing haue chaunced vnto me? Becauſe I haue paſſed ouer the dangerous Sea, and

am come vnto the hauen of quietneſſe? Or becauſe I am deliuered from all euill, and ſit in a bleſſed and ioyful ſtate? I thinke that at the burialls of the faithfull there ſhould rather be ioy and gladnes, then mourning & ſadnes, rather pleaſant ſongs of thankſgiuing, thē lamentable & dolefull Diriges. Let the Infidels mourne for their dead: the Chriſtians ought to reioyce when any of the faithfull be called from this vale of miſerie vnto the glorious kingdome of god.

Phile. In deede that moſt worthie Apoſtle S. *Paull* would not haue vs mourne for
1. *Theſſ.* 4 them that are fallen a ſleepe, as the heathē do which know not god. And S. *Iohn* ſaith in his Reuelation: I heard a voice from hea-
Apo. 14. uen, ſaying vnto me: write. Bleſſed are the dead which dye in the Lord. For fró hence forth the ſpirite ſaith, that they are at reſt from their labours, paines, & trauailes, &c.
Pſal. 116. The Pſalmographer alſo ſaith: O full precious in the ſight of the Lorde is the death
Sap. 3. of his ſaints. Hereto belongeth the ſaying of the wiſe mā. The ſoules of the righteous are in the hande of god, and the paine of death ſhall not touch them. In the ſight of the vnwiſe they appeare to dye, but they

are

are in peace. Again, in another place. The righteouſe ſhall liue for euermore: their reward is alſo with the lord, and their remẽbrance with the higheſt. Therefore ſhall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand. For with his right hand ſhall he couer them, & with his owne holy arme ſhall he defende them. *Sapi. 5.*

Chriſt. Bleſſed *Luke* declareth in his Goſpell: that as ſoone as *Lazarus* was dead (which in his life tyme was diuerſly afflicted, and miſerably puniſhed with many ſores and diſeaſes) he was receiued into the boſome of *Abraham*, where hee enioyed all pleaſure, felicitie, and comfort. Such as die in the lord, are not to be mourned for, but god is rather to be thãked for their Chriſtiã departure. For they are now in reſt. They are with him, in whome alone all glorie, ioye, comfort, & felicitie is. God hath wipped away all teares frõ their eyes: ſo that they are paſt all ſorrowe, all mourning, all paine. Why then ſhould other mourn for them that ar in ſo ioyful a ſtate? The ey hath not ſeen, nor th'eare hath hard neither hath it entred into the hart of mã, *Luke.16.* *Eſay.25.* *Apoc.7.* *Apo.21* *Eſay 64.* *1.Cor.2*

what ioyes god hath prepared for thē that loue him.

Serm. de mortalitate. *Theoph. Saint Cyprian* in his Sermon of mortalitie hath theſe words: How much it profiteth to goe out of the worlde, Chriſte himſelf the Author of our ſaluation ſheweth: who when his Diſciples were ſad, becauſe he ſaid that hee ſhould departe from them, ſpake vnto them, ſaying. If yee had loued me, ye would haue reioyced, becaus I goe vnto the father: teaching and ſhewing by theſe his wordes, that when our friendes whome wee dearely loue, departe out of the world, wee ought rather to reioyce then to be ſad. VVhereof the bleſſed Apoſtle *Paull* being mindfull, ſaith in his Epiſtle. Chriſt is to me life, and death is to me aduantage. He thinketh it great aduātage to bee ridde out of the ſnares of this life, when hee ſhall be no more ſubiect to any offence, or ſinne of the fleſh, but bee exempted from the afflictions that trouble vs, and deliuered frō the venimed chawes of the deuill, by going vnto the ioye of eternall ſaluation, thorowe the calling of Chriſt. Alſo in the ſame Sermon he ſaith. I my ſelfe, being the moſt ſimple of all other

Iohn. 14

Phil. 1.

haue

haue through the goodnes of God diuers tymes as well by reuelation as otherwiſe, receiued inſtruction manifeſtly to affirme and preach that our brethren, which bee deliuered from the world, by the calling of God, ought not to be mourned for, ſeeing they be not loſt, but ſent before to make the way for vs that doe come after. VVee ſhould not therefore couet them againe which bee dead, nor mourne for them any otherwiſe, then we vſe to doe for ſuch as haue taken their iourney into a ſtraunge land. And for them wee ought not weare blacke, ſince they in heauen be cloathed in white. Herein we ſhould not giue occaſion vnto the Gentiles, that they might iuſtly reprooue vs, when wee mourne for them as dead and loſt, whome wee doe affirme to be liuing with god, &c. *Apoc.6.* And a litle after he ſaith. The Apoſtle *Paull* doth reproue and blame ſuch as do mourne at the departure of the perſons that they loue. I would not brethrē (quod he) that ye ſhold *1. Theſſ.4* be ignorant concerning them which bee fallē on ſleep, that you ſorrow not as other doe which haue no hope. If wee beleeue that Ieſus dyed and roſe againe, euen

so then also them which sleepe by Iesus, will god bring againe with him. He declareth, that such as be sorrowfull at their friends departure, haue no hope. VVhy should we that liue by hope, that beleeue in god, and trust that Christ suffered for vs, and is risen again, that remain in christ, and be risen by him, and in him, be so vnwilling to depart out of this worlde, or els mourne and lament such as be departed as though they were lost, since Christe our Lord and our god doth admonish vs, saying. I am the resurrection and the life. Hee that beleeueth in me, yea, though he were dead, yet shall he liue. And whosoeuer liueth and beleeueth in me, shall neuer dye. If we beleeue in Christ, and trust his words and his promises, wee shall neuer dye, but shall come with glad suretie vnto Christe, with whome we shall euer liue and reign. And that in the meane season we doe dye, we do but thereby passe to immortalitie. For except wee depart from hence, the life euerlasting cannot come. Death is no departure, but a passage, to the intent that this worldly iourney once ouerrunne, we may come vnto eternitie. Who will not make haste

Iohn. 11.

haſte to a better eſtate? VVho will not deſire to be chaunged and tranſformed into the likeneſſe of Chriſt, and to come out of hand to the dignity of the heauenly grace? VVhich thing *Paul* the Apoſtle doeth declare. Our conuerſatiō (ſaith he) is in heauen, from whence we looke for a Sauiour, euen the Lorde Ieſus Chriſte, which ſhall tranſforme our vile body, that he may mak it like vnto his glorious body. And Chriſt the Lord doth promiſe that we ſhalbe ſuch when that we ſhall be with him, liue with him in his eternall ſeate, and reioyce with him in his heauenly kingdome, he prayeth vnto the father for vs on this maner. Father I will that they which thou haſt giuen me, bee with mee where I am, that they may ſee my glorie which thou haſt giuen me: for thou didſt loue me before the making of the world. Therefore we ought neither to mourne nor lament for comming vnto the ſeat of Chriſt, to the glorie of the heauenly kingdome, but ought rather according to the promiſe of God, according to the faith of the veritie, to reioyce in our departure, and tranſformatiō. Hetherto haue I rehearſed the wordes of *S. Cyprian*, which

Phil.

Ioh. 7.

Apoc. 14

doeth manifeſtly declare, that they which dye in the Lord, are in a bleſſed ſtate: and therfore not to be mourned for, nor lamẽted. I feare leaſt I haue beene tedious vnto you, in rehearſing ſo much of *S. Cyprians* minde, concerning this matter.

Epa. You haue rather (neighbour *Theoph.*) comforted me, then moleſted me: yea, you haue right well confirmed my faith, and mightely incouraged me to go to this battell, & willingly to giue ouer this my life, foraſmuch as I am thorowly perſwaded, that after my departure frõ this vale of miſerie, I ſhal come vnto a glorious kingdõe, & ſhall ſee god face to face: and one thing I noted in the words of *S. Cipriã*, which you haue reherſed, & that is this: that we ought not to weare blacke cloathes, & mourning gownes for them which ar deliuered from the world, and ar gone to god, ſeeing they be cloathed in white, and weare ioyful apparell, and are in Heauen with god, reigning in glorie and eternall felicitie.

Apoc. 6.

Euſeb. Indeed it is a point of foũdnes to mourne for thẽ that ar in ioy, and to be ſorie for them that ar mery. The Apoſt. ſaith: Reioyce with them that reioyce, & mourn

Rom. 8.

with

with thē that mourn. Seeing that the faithfull which ar deliuered out of this world, ar in ioy, it is more seemly that we should ioy in god with them, then mourn & be sorie for thē, as though they were in worse case now, then they were afore. Let the Heathē mourn which haue no hope for the departure of their frēds. The true christiās, which are perswaded, that such as dye in the lord, are in much better case then they euer were in this world, ought rather to reioyce and to sing Psalmes, praises and thanksgiuings vnto god for the Christian, and godly departure of their brethren, & for their blessed state, wherein god hath placed thē. For the holie Scripture pronounceth them blessed and happie, which dye in the lord. *Apoc. 14* And the Psalmographer saith. Pretious in the sight of the Lorde, is the death of his saintes. The wise man also saith. That the soules of the righteous are in peace. *Psal. 116. Sapi. 3.*

Christ. They therefore which are in so blessed estate, are not to bee mourned nor lamented for, but God is rather to be thanked for them.

Theoph. The holy scripture declareth, that king *Dauid* prayed vnto the lorde for

2.Reg.12 the childe, which he had by *Bethſabe, Vrias* wife, when it was ſick, and that he faſted & laye all the night vpon the earth, inſomuch that the elders of his houſe aroſe and went vnto him, to take him vp from the earth, but he would not, neither did he eate meat with them. But when hee heard that the childe was dead, hee aroſe from the earth, and waſhed and annointed him ſelfe, and chaunged his apparell, and came into the houſe of the Lorde, and worſhipped, and afterward came to his own houſe, & commaũded that they ſhould ſet bread before him, and he did eate. And when his ſeruãts maruelling at theſe thinges, ſaid vnto him. What thing is this, that thou haſt done? Thou diddeſt faſt and weep for the childe, while it was aliue, & as ſoon as it was dead, thou didſt ariſe vp and eate. He anſwered: VVhile the child was yet aliue, I faſted & wept. For this I thought. VVho can tell whether god will haue mercie on me, that the child may liue. But now ſeing it is dead wherefore ſhould I faſt? Can I bring him any more? I ſhall goe to him, and hee ſhall come no more againe vnto me. In this hiſtorie the godly wiſedõ of *Dauid* is great-

ly

ly to be considered. For hereof may wee learne to pray vnto the Lorde our god, for our sicke friendes, so long as they be aliue, and to seek all meanes possible at the lords hand, to obtaine health for the diseased. But if the goodwill of god be, to take them out of this world, then are we taught here, no more to mourne, to weep, to lament, & to be sorie for them, but rather with a ioyfull heart to worship the Lorde (as *Dauid* did) and to giue him most hartie thankes, that it hath pleased his goodnesse to deliuer our brethren or sisters from this sincke of euils (I meane this world) and to receiue them into his blessed kingdome. Heathenlike mourning therefore is to be banished from the burials of the Christians. The maner of the Thraciãs

Euseb. The maner among the *Thraciãs* is, that when any childe is borne, and commeth into the worlde, they weepe, lament and mourne, but when it goeth out of the world, they reioyce and are merie.

Epaph. VVhat mooueth them so to do?

Euseb. VVhen a Childe commeth into the worlde, they consider into what great miseries he is like to fall, if he liue: contrariwise, when he departeh hẽce, they know

that an ende of all ſorrowe and care, of all paine & trauell is come. Therefore the one thing moueth them vnto ſadnes, the other vnto gladneſſe.

Phile. There is great plenty of hiſtories, which declare that the verie heathen haue taken the death of their friends patiently, ſo farre is it of, that after the maner of ſome which profeſſe Chriſte, they immoderatly tooke the death of their friends, wept, wailed, mourned, wrong their hands, tare their haire, rent their clothes, and in a maner killed themſelues with ſorrow & thought taking. When our Sauiour Chriſt went vnto his death, certain womē folowed him, weeping and mourning, to whome he ſaid. Ye daughters of *Ieruſalē*, weep not for me, but weep for your ſelues, and for your childrē.

Luke. 13.

Theoph. Is he to be lamented and mourned for, which is remoued from thraldome vnto libertie? from miſerie vnto wealth? from darkneſſe vnto light? from ieoperdie vnto ſafetie? from ſicknes vnto health? frō mortalitie vnto immortalitie? from corruption vnto vncorruption? from paine vnto ioye? from tranſitorie things vnto euerlaſting thinges? from the companie of men

vnto

vnto the fellowship of the blessed Angels, and heauenly spirits? &c. Let the Heathen which haue no hope of the ioyfull immortalitie of the soule, nor of the glorious resurrection of the body, mourne, weep, and lament for their diseased. Let the faithfull Christians bee ioyfull in the Lorde, and thanke god for his great mercy, and infinit goodnesse, which he hath shewed vpō the bretheren by calling them from this vale of wretchednesse, vnto his heauenly kingdome. For the voice of god euen from heauen, pronounceth them blessed, happie & fortunat, which dye in the Lord. Apo. 14.

Phile. VVhat is your minde therefore neighbour *Epaphroditus*, cōcerning mourning gownes?

Epaph. If it were not for offending other, and that it should also bee some hinderance vnto the poore, I would wish rather to haue none then otherwise. For I would haue no man mourne for me. My trust is, that so soone as my soul shal be deliuered out of the prison of this my bodie, it shall straight wayes possesse the blessed inheritance of the heauenly kingdome, & reigne in glorie with God for euer. VVhat

need ſhall I haue then of mourners? Or wherfore ſhould any man mourne for me? Notwithſtanding, I will not ſtriue with them for their garments. Let my wife and my children, weare what garments they will at my buriall, ſo they bee ſuch as become the profeſſours of true godlineſſe. Onely this I require, that xxx. poore men and women doe accompanie my bodie vnto the buriall, and that each of thē haue a gowne of ſome cōuenient coulour. I will alſo that xxx. poore Children be there alſo and that euerie one of them haue a ſeemly gowne. And after my buriall, I will that both thoſe poore men, women, and children come vnto my houſe, and haue ſome repaſt, for the refectiō of their bodies. And ſo let them depart in the name of the lord. Haue you writtē this neighbour *Philemon*?

Phile. Yea ſir, it is done.

Epaph. I am glad of it. To ſee that theſe things may be done according to my will, I make my wife ſole executrix, and you neighbour *Philemon*, with my Neighbours *Chriſtopher*, *Theophilus*, and *Euſebius* here preſent, I make you foure mine ouerſeers: charging you in the name of god, as ye wil

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anſwere before the high iudge Chriſte, at the dreadful day of dome, that ye ſee theſe my requeſts truely and faithfully fulfilled.

Chriſt. We were twice vngodly, if wee ſhould not ſatiſfie your deſire and will, being ſo Chriſtian and righteous.

Epaph. I bequeath to euerie one of you foure, for your paines taking, fiue poundes ſterling, not to the ende to make you hirelings, but that it may be a token of my hartie goodwill towards you.

Chriſt. Sir, wil it pleaſe you to be buried in the Church, or in the Churchyard?

Epaph. All is one to me. The earth is the Lords, and all that is contained in it. I am not curious of the place. Wherſoeuer I lye, I doubt not but that the Lorde our god at the laſt daye ſhall raiſe me vp againe, and giue me a body like vnto the glorious bodie of our Lord and Sauiour Chriſt Ieſus. Let the body therefore returne vnto earth from whence it came, and the ſpirite vnto god which gaue it. (Churchyard.

Pſal. 23.

Phil. 3

Eccle. 12.

Euſeb. Your Children are buried in the

Epaph. Burie me there alſo. God giue vs all a ioyfull reſurrection.

Theoph. Sir, what ſolemnitie will you *Buriale.*

haue at your buriall?

Epaph. VVhat meane you?

Theoph. Solemne ſinging, deuout ringing, holy ſenſing, prieſts pattering, cãdles lighting, Torches brenning, Communions ſaying, and ſuch like.

Epaph. No kind of ſuperſtitious cuſtome do I allowe. That is godly, I onely commend. As touching your ſolemn ſinging, it is all one to me, whether you ſing or ſay.

Sin_ing. Thoſe Pſalmes, hymnes, praiſes & thanksgiuings that be appointed to bee ſung or ſaid at the buriall of the faithfull, let them be done in the name of god, with al cheerfulneſſe of minde. As for your deuout ringing.

Ringing. ging, I craue no more but one bell to be, either tolled or rung, for to gather the people together, to heare the word of god, & the thankeſgiuing. The ringing of belles can doe my ſoule no good. And as for your holie Senſing, Prieſtes pattering, Candles lighting, Torches brenning, away with thẽ as thinges ſuperfluous and vnprofitable.

Commu. Now as concerning Communions ſaying
nions. or ſinging, they ſerue not for the burialles of them that are departed, but for the exerciſes of them that be aliue, that by that meanes

meanes they ſhould call to remembrance the death of Chriſt, and the frutes thereof, as the Apoſtle ſaith. So oft as ye ſhall eat of this bread, and drinke of this Cuppe, yee ſhall remember the Lordes death till hee come. The ſumpteous and coſtly burials, are not to be commended, neither do they profite, either bodie or ſoule, but onely ſet forth a fooliſh vaine, & boſting pompe. 1.Cor.11

Phil. The buriall of the faithfull ought to be done honeſtly, but not ſumpteouſly. Neither ought the dead bodies of Chriſtians to bee vilely handled, but honeſtlie buried for the hope of the glorious reſurrection. So did *Abraham* burie his wife *Sara*. *Ioſeph* his father *Iacob*, and diuers other, as the holie ſcripture mentioneth. Gen.23. Gen.50.

The bodies of the dead (ſaith *S. Auguſtine*) are not to be diſpiſed, and to be caſt away, and eſpecially the bodies of the righteous and of the faithfull, whome as inſtruments and veſſels vnto all good workes, the holie ghoſte hath vſed. But as concerning ſumpteous burials (the afore ſaide Author ſaieth) they rather comfort the liuing, thē helpe the dead. As ſumpteous exequies profit nothing the ſinful rich mē: ſo in like Lib.1. De Ciuitate dei.cap. 8 Cap.12.

maner vile or no exequies at all, hinder nothing the ſepulture of the poore Saintes.

Luke.16. That gallant companie of the rich mās ſeruants (of whome we read in the goſpell of *Luke*) buried their maſter gorgiouſly in the ſight of men, notwithſtāding his ſoule was caried downe into hell fire, where he lyeth in moſt miſerable torments. VVhat profited him the gorgious, gallant, pompous, & coſtly ſepulture of his body, ſeeing his ſoul lyeth without redemptiō in thoſe moſt intollerable flames of that Lake which burneth with fire and brimſtone? VVe read not that *Lazarus* was ſo ſumptuouſly buried, no, that he was buried at all, notwithſtāding the Angels of god came & caried him (not into a tombe of Marble) but into the boſome of *Abraham*. And the golden mouthed Doctor ſaith in a certaine Homilie. VVhen thou heareſt that the Lord did riſe againe naked, ceaſe I praye thee, and leaue of the found and vaine charges that thou beſtoweſt vpon funeralles, and burying of dead bodies. VVhat meaneth this ſuperfluous and vnprofitable coſt, ſeeing that it hindreth them greatly that do it, & auaileth nothing at all the dead, but rather hurteth them?

Epa.12

Hom.84 in Iohan.

Epaph.

Epaph. Simply, not ſumptuouſly, honeſtly not honourably, let me be buried: I require no more. You haue written all theſe things, according to my deſire neighbour *Philemon.*

Phil. Altogether.

Epaph. Then am I at a point with the worldly poſſeſſions, and I truſt in a good forwardneſſe toward god.

Chriſt. The cuſtome in times paſt was, that there ſhould be monethes minds and yeare minds kept for the dead. *Monethe mindes & yeare mindes.*

Epaph. To what end?

Chriſt. That the dead might be remembred and prayed for.

Epaph. Wherefore ſhould they be prayed for?

Chriſt. That their ſins (ſay they) might be forgiuen them.

Epaph. Which they, ſay ſo?

Chriſt. The Papiſtes.

Epaph. I haue nothing to doe with Papiſts, nor with their doctrine. God bleſſe me from them. For they are enemies of the Croſſe of Chriſte, deprauers of the holie ſcriptures, & corrupters of Chriſtian ſouls. I beleeue that a man, euen in this worlde, *Phil. 3.*

hath perfect and full remissiō of all his sins, or els he shall neuer haue it. God in this world doth either forgiue all the faults and the paine due for the same, or els hee forgiueth none at all. I feare nothing at all the Popes boyling fornace (I meane Purgatorie) Christes blood is a sufficient Purgatorie for my sinnes. The blood of Christ Gods sonne, hath cleansed vs from al sinne. The bloud of Christ hath purged our conscience from dead workes, to serue the liuing god. We be sanctified and made holy by the offring of the body of Iesus Christ done once for all. With the one only oblation of his blessed bodie & precious blood hath Christ made perfect for euer & euer, thē that are sanctified. I require none other Purgatorie to purge & cleanse my sins, but the bloud of Christ. For Christ hath offred himself a sweet smelling sacrifice vnto god the father for my sinnes, yea & that so perfect, absolute, consūmate, and in all points so omnisufficient, that there can bee found no imperfection in it. Christ hath borne away all my sinnes on his body. By the strips of christs body am I healed. Christ died for my sins, & rose againe for my iustification.

1. Iohn. 1
Heb. 6.

Heb. 10.

Ephe. 5.

Esay. 53. 1. Pet. 2. Rom. 4.

Christ

Christ is made of god vnto me wisedome, righteousnesse, sanctification, and redemption, that as it is writtē. He that reioyceth, should reioyce in the lord. Christ is inough for me. Let the Papists seeke their saluatiō at whose hands they list. 1. Cor 2. Iere. 9.

Phile. Where as the Papists heretofore haue taught for the maintenaunce of their idle bellies, that mens sinnes after their death be forgiuen them through the sacrifice of that most wicked and abhominable Popish Masse, & by Pilgrimages going, by Trentals, by Diriges, by the good deeds of other, &c. It is a plaine errour and against the word of god. For remissiō of sinnes, the fauour of God, and euerlasting life, is either gotten or lost in this world. He which through his owne repentance and faith in Christes blood, obtaineth not forgiuenesse of his sinnes in this world, shall neuer haue it by the meanes of other men after this life. It is written. He that beleeueth in the sonne of God, hath euerlasting life. But he that beleeueth not in him, shall not see life, but the wrath of god abydeth on him. So many as dye, are either faithfull or vnfaithfull. If they be faithfull, so haue they in 1. Ihn. 3.

possession, straight wayes euerlasting life. If they be vnfaithfull, then doth the wrath of god abide vpon them, and they receiue the reward of infidelitie, which is euerlasting damnation. And albeit this appeareth manifestly of the wordes aboue rehearsed, yet the Historie of the vnmercifull rich mā and of that poore *Lazarus*, painteth it out verie liuely. In that ye see, that the faithfull
Luke.16. man, which was *Lazarus*, so soone as hee dyed, was receiued into the bosome of *Abraham*: contrariwise the vnfaithfull man, which was the vnmercifull glutton, was caried downe straight wayes into hell fire. The like thing is manifestly set forth in the two theeues which dyed with Christ. The one repented, beleeued, & called for mer-
Luke.24. cie vnto Christ, God and mā saying. Lord remember mee when thou commest into thy kingdome. And Christe answered him. This daye shalt thou be with mee in Paradise. Here see we that this theefe both repented and beleeued (for howe shall they
Rom.10. call on him, saith *S. Paull*, on whome they haue not beleeued?) and therefore was receiued into glorie. The other which continued in his vnbeleef, and so died without repen-

repentance, and faith obtained the reward of vnbeleef (that is to ſay) the wrath of god and eternall damnation. They therefore that die are either faithfull or vnfaithfull. If they be faithfull, ſo haue they out of hãd the rewarde of faith, which is euerlaſting glorie: if they bee vnfaithfull, then receiue they reward of vnfaithfulnes & miſbeleefe, which is eternall damnation. If the papiſts can finde the third kinde of men (which ar neither faithfull nor vnfaithfull) then will we conſent vnto their Purgatorie, for ſuch haue neither place in heauen nor in hell. But ſuch ſort of people the holie ſcripture knoweth not, therefore knoweth it not ſuch a place of purging after this life, as the Papiſtes haue heretofore deuiſed.

Euſeb. The bleſſed Apoſtle *S. Paul* ſaith, to the *Romains*, theſe words following. God ſhall giue to euerie one according to his owne deedes. Againe, to the *Corinthiãs* he alſo ſaith. Euerie one ſhall receiue his reward, according vnto his owne laboure. In an other place he alſo ſaith. We muſt all appeare before the iudgement ſeate of Chriſte, that euerie man may receiue the workes of his body, according to that hee

Rom. 2. *1. Cor. 3.* *2. Cor. 5.*

Gal.6 hath done, whether it be good or bad. Itē: VVhatsoeuer a man soweth, that shall hee also reape. For he that soweth in his flesh, shal of the flesh reap corruptiō. But he that soweth in the spirit, shall reape euerlasting life. Let vs not be weary of well doing. For whē the time is come, we shal reap without wearinesse. While we haue therfore time, let vs do good vnto all men, and specially vnto thē which ar of the houshold of faith. Hereto agreeth the saying of our Sauiour Math.16 Christ: the sonne of man shall come in the glorie of his father with his angels: and thē shall he rewarde euerie man according to Apoc.2. his deedes. Again, I will giue euerie one of you according to his deedes. Out of these scriptures we learne, that wee shall not be rewarded according to other mens deeds, but according vnto our owne deedes. If we haue wrought nothing at all in our life, what shall other mēs deeds thē do vs good after our death? And I doubt whether any man (Christe alone excepted) haue good deeds sufficient for himselfe.

Christ. If we consider wel the historie of Math. 25. the x. Virgins, it shall easily bee perceiued, that no man hath scarsely oyle inough for him-

himſelf. Yea, were not the great mercies of God ſet forth to all faithfull penitent ſinners in that pretious blood of Chriſt, wee withall our oyle ſhould periſhe. For euerlaſting life is the gift of god, through Ieſus Chriſt our Lord. If thou (O Lord) ſhouldeſt narrowly looke vpon our iniquities (ſaith the Pſalmographer) O lord who were able to abyde it? But there is mercie with thee in ſtore. &c. *Rom. 6* *Pſal. 130.*

Theoph. The holy Scriptures moueth vs to doe good while we are aliue, and not to truſt other mens workes to bee done for vs whē be dead. The wiſe man ſaith. Do good vnto thy friend before thou die, and according to thy abilitie reach out thine hande, and giue vnto the poore. Be not diſapointed of the good day, and let not the portiō of the good day ouerpaſſe thee. Shalt thou not leaue thy trauels and laboures vnto other men? in the deuiding of thy heritage, giue & take, and ſanctifie thy ſoule. Work thou righteouſnes before thy death, for after thy death there is no meat to finde. Againe: Abide thou not in the errour of the vngodly, but giue vnto god praiſe and thankes before death. As for the dead, *Eccle. 14.* *Eccle. 17.*

thankefulneſſe periſheth from him as nothing. Giue thou thankes in thy life: yea, while thou art liuing and wholy ſhalt thou giue thanks, and praiſe god, and reioyce in his mercy. O how great is the louing kindneſſe of the Lord, and his mercifull goodneſſe vnto ſuch as turne vnto him? *Solomon* in his Prouerbs ſaith: withdrawe no good
Pro. 3 thing from them that haue neede, ſo long as thy hand is able to doe it. Saye not vnto thy neighbour, goe thy waye, and come againe, to morow will I giue thee, whereas thou haſt now to giue him. Hereto agreeth the ſaying of the Preacher. VVhatſoeuer
Eccle. 9. thou art able to doe, doe it out of hand, for for in the graue that thou goeſt vnto, there is neither work, counſell, knowledge
Iſa. 55. nor wiſedom. The Prophet alſo ſaith. Seek the Lord while he may bee found, and call vpon him while hee is nye. Let the vngodly forſake his own wayes, and the vnrighteous his owne imaginations, and turne again vnto the Lord: ſo ſhall God be mercifull vnto him. Our Sauiour Chriſt ſaith in his goſpell. I muſt worke the workes of
Iohn 9. him that ſent me, while it is day. The night commeth, when no man cā work. VValke while

while ye haue light, leaſt the darknes come on you. &c. while ye haue light, walk in the light, that ye may be the children of light. I ſay to you, make you friends of the vnrighteous Mammō, that whē ye ſhal haue need, they may receiue you into euerlaſting habitations. That ſeruant which receiued one talent of his lord, & gained nothing therewith, but wēt his way & hid it in the groūd and was caſt into vtter darkneſſe, where weeping and gnaſhing of teeth ſhalbe. The fiue fooliſh Virgins, becauſe they had no Oyle in their lampes, were not ſuffered to enter into the mariage. Moreouer the moſt worthy Apoſtle *S. Paul* ſaith. VVhile we haue time, let vs do good vnto all men, and ſpecially vnto them which are of the houſholde of faith. Theſe and diuers other texts of the holy Scripture, mooue vs to do good to our ſelues, while we bee aliue in this world, and not to truſt the works of other to be done for vs when we be dead. For by our owne works (and not by other mens) ſhall we be iudged. Euerie man ſhal beare his owne burthen. Euerie man ſhall receiue the works of his owne body according to that hee hath done, whether it bee

Iohn.12. *Luke.16.* *Math.25.* *Galat.6* *Gal.6* *2.Cor.5.*

rewarde according to his owne deedes.
Rom.2. 1.Cor.3 Apoc.22 Beholde I come quickly, ſaith our Sauiour Chriſte, and my reward is with mee, that I may giue to euerie one according as his work ſhalbe. And *S. Iohn* pronouncing thē bleſſed which dye in the Lorde, ſaith on this maner. Their workes follow them. Apo.14. He ſaith not other mens workes ſhall followe them when they bee dead, but their owne workes ſhall followe, and preſently accompanie them, as the ſhadowe doeth the bodie, euen vnto the throne of Gods maieſtie, to bee teſtimonies and witneſſes of their true & vnfained faith. They therefore are to much founde, and negligent of their owne ſaluation, which truſt other more then them ſelues, in matters pertaining vnto the health of their ſoules.

Chriſt. There is an olde ſaying in latin, and as I thinke, no leſſe true then olde, It is this.

Da tua, dum tua ſunt, poſt mortem
tunc tua non ſunt.

Giue thy goods while they be thine, for after thy death they be none of thine.

Euſeb. I remember when I was a child, I learned two verſes of my ſcholemaiſter,

which I haue not yet forgotten, I will rehearſe them vnto you.

Quod ſibi quiſq; ſerit, præſentis tempore vitæ,
Hoc ſibi meſſis erit, cum dicitur, ite, venite.

That a man ſoweth for him ſelfe in the tyme of this preſent life, that ſhall bee his harueſt to reape, whē it is ſaid. Go: Come?

Epa. What meane you by that. Go: Come?

Euſeb. You know that to the vnfaithfull it ſhalbe ſaid: Goe yee curſed into euerlaſting fire which is prepared for the deuill and his Angels. But to the faithfull it ſhall be ſaid on this maner. Come ye bleſſed of the Father, poſſeſſe the kingdome which was prepared for you from the beginning of the world. Matth. 25.

Theoph. S. Paull hath a ſentence much like vnto your verſes. Whatſoeuer a man ſoweth (ſaith) that ſhall he alſo reape. For he that ſoweth in his fleſhe, ſhall of the fleſh reape corruption. But hee that ſoweth in the ſpirite, ſhall of the ſpirite reape life euerlaſting. Gal. 6

Phile. It is not without cauſe that the holie Scripture doeth ſo diligently call vs vnto repentance, faith, and good works, in this preſent world. For euerlaſting life euē

in this world is either gotte or loſt. As god findeth vs, ſo iudgeth he vs. Euerie tree is knowen and iudged by her owne fruite, & not by the fruite of other trees. Euerie man likewiſe is iudged by his owne workes & not by the works of other: as Chriſte ſaide to the vnprofitable ſeruant. Of thine owne mouth wil I iudge thee, thou euill ſeruant. *Theophilact* ſaith: The vertue of my neighbour ſhall ſcarſly be inough to defend him ſelfe, ſo farre is it of, that it can profit me alſo. For all mē ſhall be declared to be righteous by their owne works, and not by the workes of their neighbours.

Luke.19.

Euſeb. The preacher ſaith: when the tree falleth (whether it bee towarde the South or toward the North) in what place ſoeuer it falleth there it lyeth.

Eccle.11.

Epaph. VVhat is meant by that?

Euſeb. The tree ſignifieth euerie one of vs that are the Children of *Adam*. VVe fall (that is to ſay) we dye, either towarde the ſouth, or towarde the North (that is) either in the ſtate of ſaluation, or damnation. In what ſtate ſoeuer wee dye, in the ſame remain wee. There is no chaunge after this life. Either with poore *Lazarus* we go into

Luke.16.

the

the boſome of *Abraham*, or els with that vnmercyfull rich man into the fire of hell. There are but two places after this life, Hel and Heauen. If we departe in the faith of Chriſt, we go ſtraight wayes vnto the glorie of Heauen. But if we dye in vnbeleefe, then goe we to the deuill: as the Scripture ſaith. He that beleeueth in the ſonne, hath euerlaſting life. But he that beleeueth not in the ſon, ſhall not ſee life, but the wrath of God abydeth in him. *John.3.*

Chriſt. Saint *Iohn Chryſoſtome* ſaith: he that waſheth not awaye his ſinnes in this preſent life, ſhall finde no comfort afterwarde. &c.

Theoph. The ſame Doctour alſo hath this ſaying. Let vs not think (ſaith he) that when we come thither (hee meaneth vnto the iudging place of god) mercy ſhalbe giuen vnto vs, ſeeing wee doe not ſo behaue our ſelues in this worlde that wee may deſerue to haue forgiuenes, though *Abraham* ſhould pray for vs, though *Noe*, though *Iob*, though *Daniell* ſhould make interceſſion for vs. Therfore while we haue time, let vs prepare for our ſelues that which may ſtād vs in ſtead afore god another day.

Tract. contra Demet.

Euseb. Hereto agreeth the saying of *S. Cyprian.* Then, that is to say, shall repentance be without frute, and the sorrowe of paine, weeping also shalbe in vaine, and prayer shall be to no purpose. Therefore make prouisiō, while ye may, for your safegarde and life. Againe hee saith. When we be once departed out of this worlde, there is no more place for repentāce, there is no effect of satisfaction. In this world life is either lost or gottē. Here through the worshipping of god, and the fruit of faith, prouisiō is made for euerlasting saluatiō.

Epaph. I see then, both by the authoritie of the holie scriptures, and of the auncient Doctours, that the workes which are done for thē that are departed out of this world by other, are but vaine and vnprofitable, whether they depart in faith, or otherwise. For the faithful depart straightwayes vnto glory, and the vnfaithfull vnto euerlasting pain. The one sort haue no need of prayer, for they be already in most blessed state & ioyful rest. And the other are in so damnable case that prayer cā do no good for thē, no though *Abraham, Noe, Iob, Daniel,* and all the best that euer liued, should pray for them.

them. For in hell, there is no redemption. *Luke.16.*
And *Abraham* ſaid to the rich man. There is betweene vs and you a great ſpace ſet, ſo that they which would goe from hence vnto you can not, neither may they that ar there, come hether vnto vs.

Phile. The trueth is neighbour *Epaphroditus*, the Papiſtes haue long be witched the eyes of the ſimple, by making them beleeue, that the ſoules of the faithfull goe not ſtraight wayes after their departure, vnto eternall glorie, but rather vnto Purgatorie, a place of their owne deuiſing (for the maintenance of their idle bellies) there to lye miſerablie pueling, till they bee redeemed by Trentals, by Pilgrimages going, by pardons, &c. Our Chriſt in the goſpell teacheth and maketh mention of two wayes: but the thirde is not found in the holy ſcriptur. One is a ſtraight way, which leadeth vnto life, & a few there be that find it. Th'other is a brode waye which leadeth to deſtructiō, & many ther be that go by it. *Matth.7.*

Purgatorie, a place of the papiſtes deuiſing.

Epaph. I beleeue and am thorowly perſwaded, that by the merits of his precious bloud, which ſaid vnto the penitent theef: this day ſhalt thou be with me in paradiſe, *Luke.23.*

my

ſoule immediatly after the departure from this vile body, ſhalbe receiued vnto glory, and ſee the glorious maieſtie of God face to face, as the Pſamographer ſaith. I beleue
Pſal.27. to ſee the pleaſures and good things of the Lord in the Land of the liuing. I feare the Popiſh Purgatorie, and the paines thereof nothing at all. My paine endeth in this life. And the ende of this life is the beginning of my ioy. This hope lyeth vp buried in my breſt. Therefore will I haue neither month minds, nor year mindes kept for me, nor no idle Papiſtes and ſuperſtitious maſſemongers, ſing or ſay for me. For I doubt not, but that the Lorde my god hath prepared me a veſſell vnto honour, and hath written my name in the booke of life, & hath alſo made mee his Sonne and heire of eternall glorie, this is inough for me.

Chriſt. The righteous (ſaith the wiſe mā)
Sap. 5. ſhall liue for euermore: their reward is alſo with the lord and their remembrance with the higheſt. Therefore ſhall they receiue a glorious Kingdome, & a beautifull crown of the Lords hand.

Epaph. Neighbours, now am I at a point with the goods of the world, yea and with the

the world it ſelf, ſo that I may ſay with the holy Apoſtle. The world is crucified vnto me, and I vnto the world. Gal.6.

Theoph. He is an happy man, and greatly bleſſed, which forſaketh and giueth ouer the world, before the world forſaketh him: for ſuch obey this commaundement of *S. Iohn.* Loue not the world, nor thoſe things that are in the world: albeit, I doubt not neighbour *Epaphroditus*, but that thou ſhal right well recouer your health, and liue yet manie yeares among vs. 1.Iohn.2.

Epaph. No neighbour *Theophilus*, the end of my life is at hand. And I moſt hartily thank the lord my god for it. For I wiſh to be loſoned out of this life, & to be with Chriſt. Like as the Hart deſireth the water brookes, ſo longeth my ſoule after thee, O God. My ſoule is a thirſt for god, yea euen for the liuing god. When ſhall I come to appeare before the preſẽce of god? O how amiable are thy dwellings, thou Lorde of hoaſtes? My ſoule hath a deſire, and longing to enter in the Courts of the Lorde: my hart and my fleſh reioyce in the liuing god. I had rather be a doore keeper in the houſe of my god, then to dwell in the tẽts Phil.1 Pſal.44. Pſal.84. Pſal.142.

of the vngodly. O bleſſed ar they that dwel in thy houſe (O lorde) for they will alway be praiſing thee. O Lord deliuer my ſoule out of the priſon of my body, that I may come and giue thankes vnto thy bleſſed name. Deale with me, O Lord, according to thy will, and commãd my ſpirit to be receiued in peace. For it is more expedient for me to dye then to liue.

Tobie. 3.

Ph. I greatly reioyce in the lord my god, good neigbour *Epaph.* to ſee you in ſo good a minde, and to heare ſo godly words proceed out of your mouth. Theſe things are euidẽt teſtimonies of your good cõſcience toward god: feare you not, the Lorde hath ſealed you with his holy ſpirite, and made you through his mercie a veſſell vnto honour.

Epaph. Now that an order is taken concerning my worldly poſſeſſions, I wiſh to haue my wife and my Children, with my ſeruantes, brought hether vnto mee, that I may take my leaue of them and commẽd them vnto the Lorde my God, I praye you neighbour *Euſebius*, call them hether.

Euſeb. It ſhal be done.

Epaph. Oh how ſick am I. My weakenes in-

increaſeth more and more, Lord bee mer- A prayer.
ciſull vnto me, and giue me grace patient-
ly & thankefully to beare this Croſſe, and
in the midſt of this my ſickneſſe, alwayes
to ſay. Thy will, O heauēly father be done *Math. 26*
and not mine.

Phile. Be ſtrōg in the lord, good neigh-
bour, and faint not : and you ſhall ſee the
wondrous works of god. For god will ei-
ther ſhortly reſtore vnto you your health,
or els make an end of this your pain by ta-
king you from this wretched worlde, and
place you in his glorious kingdome.

Epaph. God grant: But is my neighbour
Euſebius come again. *Chriſt.* Yea Sir.

Epaph. VVhere is he?

Euſeb. Here Sir am I.

Epaph. Where is my wife, and my chil-
dren, and my ſeruants?

Phile. They are all here preſent.

Epaph. Come hether Wife. You ſee in The ſick-
what caſe I lye here, ſicke, weake, and the mans ex-
Priſoner of god, looking euerie houre for hortation
my departure out of this world. And this vnto his
viſitation of god is vnto me welcome, and wife.
I thanke the Lord with all my hart for it.
I doubt not but that when I am once gone

gone out of this wretched life, I ſhalbe in a better caſe then euer I was in this worlde. Therefore I praye thee good wife, bee not heauy, neither take thought for me, but rather pray that the goodwill of god may be done in me. And be as well contented, that I ſhould at the calling of god, goe from thee as euer thou waſt to haue mee in thy companie. I haue runne my race. I haue paſſed thoſe yeares which the Lorde appointed that I ſhould liue in this worlde. And now is the time of my departure com. And I giue ouer this my life willingly, and with a free hart. Therfore take no thought for me. And doubt thou not (ſweete wife) but if thou goeſt forth to liue in the feare of God, and to pleaſe him: god in the time of thy widowhood will be thy patron and defender: he will be thy mightie ſhield and ſtrong buckler. He wil prouide and forſee, that thou and thine ſhall want no good thing. For he hath promiſed in his holie word, that hee will take charge of the widowes, and defend their cauſe. He hath alſo giuen a ſtraight commandement to the magiſtrates and head Rulers to looke vnto widowes, & to deliuer them from oppreſſion.

Pſal.146.

Exo 20. Eſay 10 Iere.5.12 Zach.8

sion. And his holy Apostle saith, that the pure and vndefiled religion before God the father, is to visite, helpe, and comforte widowes. Therefore I doubt not but the Lorde our God will aboundantly prouide for thee and thine. Notwithstanding wife, forasmuch as from the first time of our mariage vnto this present daye, thou hast alwaye bene vnto me a true, faithfull, honest, diligent, and seruiceable wife, I haue made thee mine executrix, and giuen vnto thee in my VVill, such a portion as shal aboundantly satisfie thee, both vnto the bringing vp of thy children, and also vnto the maintainance of hospitalitie. God hath sent me inough, and therefore I leaue vnto thee & thine ynough. I pray god send you alwaies his feare before your face, so shall you neuer want. To forbid the mariage after my departure according vnto the propertie of some husbandes, I will not. For the holie Scripture saith. The wife is bound vnto the mariage, as long as her husband liueth. If her husband dye, she is at libertie to marie with whome she will, onely in the lorde. If thou therefore after my departure, O wife, hast a minde to marie againe, marie in the

Iam.1.

Psal.33.

1.Cor.7

Sap.9. name of the Lord our God. For I know (as the wiſe man ſaith) that no man can liue chaſte, except God giueth the gift. Onely haue this care, that hee with whome thou doeſt determine to couple thy ſelfe in the bleſſed ſtate of honourable wedlocke, bee ſuch a mā as feareth god, loueth his word, is well reported of his neighbours, dealeth righteouſly with all mē, embraceth vertue, deſpiſeth vice, &c. Follow not the maners of certaine old doting widowes, which for bodily luſt in their olde crooked age, couple thēſelues to yōgers, which might right well haue bene their children, and to whō they might alſo haue giuen ſuck. But to what end ſuch mariages com, for the moſt part dayly experience teacheth. The one marieth for bodyly pleaſure, the other for couetouſnes. Such mariages are not bleſſed of god. Chooſe thee therefore ſuch an huſband as will loue thee, & not thy goods onelie, as is equall to thee in condition, ſtate and age, as alſo will tender my childrē, and be a father vnto them, and ſee thē brought vp in the feare of God, and in the knowledge of his bleſſed worde. Pray vnto god, & he ſhall giue thee good ſucceſſe

How the widow ſhould chooſe her huſband.

in

in all thy trauailes. Looke diligently to the vertuous educatiō and bringing vp of my childrē. Graffe in their harts ſo much fruite of gods ſpirit, as is poſſible, and weede out of their mindes all kindes of vice and wickednes, that their breſtes may be made the temples of the holy ghoſte. Look well vnto thy ſeruants, giue them their couenants and ſuffer them not to be idle. So gouerne thy houſhold, that there may be found in it no vice but vertue, no wickednes but godlineſſe, no ſin, but honeſtie & chriſtian behauiour. And be thou thy ſelfe an example of godly life to thy childrē & ſeruants: ſo mayſt thou be ſure to haue obedient childrē and faithful ſeruants. Yea ſo ſhalt thou be well reported of thy neighbours, & beloued both of god and all good men.

The ſickmans Exhortation vnto his Children.

NOw my children, come ye hether vnto me. God bleſſe you and ſend you many, yea and thoſe ioyefull and quiet dayes vpon the earth. Yee ſee in what caſe I am, ſore ſick, and very weak, abyding the good pleaſure of GOD. The ende of this my life is come, and I am glad of it, and

moſt hartely thanke the Lord my god. Let it not diſmay you (my moſt deare childrē) that I ſhall now be taken awaye from you. For albeit, that I being your naturall fathēr, ſhall no more ſerue you nor prouide for you as hetherto I haue done: yet doubt ye not, but if ye goe forth, as ye haue begū, to feare god, and to ſerue him, he will not leaue you comfortleſſe, but in my ſtead he will be a father vnto you, receiue you into his tuition, and prouide better for you thē euer I was able to doe. Therefore if ye will haue god a mercifull and gentle father vnto you: feare him, loue him, honour him, ſerue him, pray vnto him, cal on his bleſſed name, be thankfull vnto him for his benefits, and in all thinges ſeeke to pleaſe his godly maieſtie. Giue your mindes to the reading of the holie Scriptures: and what ſoeuer yee reade therein, practiſe in your life and conuerſation. Be not onely fauourers but followers alſo of the word, not only louers, but alſo liuers of the goſpell, not only profeſſors but alſo practiſers of gods holie lawe, ſo ſhall god bleſſe you, and all good men loue you. Auoide idleneſſe, and too much childiſh paſtimes. Let no time

of

of your life time pas away without fruite. Eſchue all euill companie, and haue nothing to do with them that be vngodly. Though their words be ſweete for a time, their ende is ſuddaine deſtruction. Oh my childrē, many thouſands are caſt away, for that they haue not the feare of God before their eyes, and will not bee ruled by good councell. Therefore deſire alway the fellowſhip of thē that bee good & vertuous. Haue all your whole confidence and truſt in the Lord your god. Take nothing in hād before you haue craued his help by feruēt prayer. And after the thing done, giue god moſt hartie thankes, knowledging him to be the onely giuer of all good things. The Sabbaoth day & ſuch other feaſtful dayes, ſpend them holyly and godly. Giue your ſelues to prayer, to hearing of ſermons and reading the word of god. See that yee defile not the name of the Lorde your God with vaine and vnlawful othes. Reuerence your elders: Honour your mother, be obedient vnto her, pray for her, do for her what ſoeuer lyeth in your power, that god may bleſſe you, and giue you long and ioyfull life vpon the earth. Be no euill ſpeakers. Be

curteous and gentle vnto all men. Let no lightnes appeare in you, neither in geſture nor countenance. Be true and faithful. Caſt awaye all pride, and imbrace humilitie. Auoid ſupfluous eating & drinking. Vſe tẽperance in all your doings. Be not moued vnto anger, but be patient & readie to forgiue. Be mercifull to the poore. Help all mẽ to the vttermoſt of thy power. Studie to do good vnto al, & to hurt none. Loue all mẽ, yea euen your verie enemies. Be not ouercome of euil, but ouercõe euill with goodnes. If ye obſerue theſe few leſſons, ye ſhall continue in the fauour of god, and god as a mercifull father ſhall bleſſe you, & cauſe you to proſper on the face of the earth.

Rom. 12

The ſickmans Exhortation vnto his ſonne.

BVt now heare thou my ſon the words of thy father, and imprint them wel in thy memorie. Of all the ſonnes that god hath giuen me ſince I was maried to this thy mother, thou alone art left aliue. And I thanke God for thee: for in thee lyeth the hope of my poſteritie. Looke therfore that thou ſerueſt god al the dayes of thy life, that thou mayeſt be the father of manie Children, thorowe the bleſſing of

god. If thou doeſt reſemble me, as in countenance and lineaments of body, ſo likewiſe in manners and conditions of life and conuerſation, it ſhall not repẽt me to haue begotten ſuch a ſonne: neither ſhall it forthinke thee to haue had ſuch a father.

Take heede therefore that thou doe not degenerate and growe out of kinde. Honour thy mother all the dayes of her life. Praye for her, and doe for her whatſoeuer lyeth in thy power. Remember that God hath appointed thee to be the ſtaffe of her old age, neither forget thou what and how great paines ſhe hath ſuffered for thee. *Tob.4*

Beware of riotous companie, and haue alwayes the feare of god before thine eyes. Keep companie with ſuch as haue vnderſtanding, and leane vnto their wiſedome and counſel. Be ſober minded, and eſchue the luſtes of youth, but followe righteouſneſſe, faith loue and peace, with them that call on the Lord with a pure faith. When thou ſhalt come to the poſſeſſion of ſuch worldly ſubſtance as I haue appointed for thee through the goodneſſe and liberality of god, look that thou doeſt vſe, and not abuſe thy goods. Spẽd in meaſure, as preſẽt *Pro.1.* *Eccle.6.* *2.Tim.2*

neceſſitie ſhall require. Beware of ſuper-
Pro.21. fluous expenſes. Auoide banketting & de-
licious fare. For whoſoeuer loueth delica-
tely to fare, ſhal come to pouerty. Remem-
ber, it hath caſt awaye many thouſands.
Think that well ſpent, that is honeſtly ſpẽt
in thine owne houſe. Extraordinarie ban-
kettings looke that thou flee, remembring
that which is gotten through long time, is
conſumed in a very litle ſpace. Giue almes
Tob.4 of thy goods, and turn neuer thy face from
the poore, ſo ſhal it come to paſſe, that the
face of the lord ſhall not be turned awaye
from thee. Be mercifull after thy power. If
thou haſt much, giue plẽteouſly, & if thou
haſt litle, do thy diligence gladly to giue of
that litle. For ſo gathereſt thou thy ſelfe a
good rewarde in the day of neceſſitie. For
mercie deliuereth from all ſinne and from
death, and ſuffereth not the ſoule to come
in darkeneſſe. A great comfort is mercie
before the hye god vnto all thẽ that ſhewe
it. In the time of thy youth take heed thou
defileſt not thy ſelfe with whoredome, but
bring an honeſt and chaſte bodie vnto the
bleſſed ſtate of honourable wedlock. And
when the ripenes of thy age doth require

to

to marie, take heed whome thou chooſeſt to be thy yokefellow. Follow not the corrupt maners of the wicked worldlinges, which in chooſing their wiues, haue their principall reſpects vnto the worthineſſe of the ſtocke, vnto the wealthineſſe of the friendes, vnto riches, beautie, and ſuch other worldly vanities. Cõſider thou rather the godlineſſe, then the worthines of the maides parẽtes, the honeſt and vertuous bringing vp of her, her chaſt and ſober behauiour, her Chriſtian and godly maners, modeſtie, grauitie, ſobrietie, and womanlynes, her faith, obedience, humilitie, ſilẽce, quietneſſe, honeſtie, houſewiuelineſſe, and ſuch other frutes of gods ſpirite. Let her be no Papiſt, nor Anabaptiſt, nor Epicure, but one of the houſholde of faith, and ſuch a one as feareth the lord god vnfainedly. With ſuch a one couple thy ſelfe in the feare of god, and knowe her to be the gift of god, as *Solomon* ſaith. Houſes and riches may a man haue by the heritage of his Elders, but a diſcrete wife is the gift of the Lord. Therefore when thou art once ioyned with her in the holie order of matrimonie, ſeeke after no ſtrange fleſh: beware Pro. 19

of whoredome. Entangle thy ſelf with no
Pro. 5. other womens loue: but bee glad with the wife of thy youth. Let her breſts alway ſatiſſie thee, and holde thee euer cõtent with her looue. And if god ſend thee Children,
Eph. 6 thanke him for them, and ſtudie to bring them vppe in the feare, nurture, and doctrine of the Lord, that they may learne to knowe God, euen frõ the very cradels. Order thy houſhold godly & honeſtly. Cheriſh thy Seruants, and giue them their couenants, remembring that thou alſo haſte
Col. 4 a maiſter and Lord in heauen. Loue thy
Luke. 6. neighbours, dwell quietly among them. Lend vnto them gladly whatſoeuer they neede, if thou haſt it. Oppreſſe not thy tenants. Raiſe not thy rẽts. Take no incomes nor fines. Bee contẽt with the old and accuſtomed payments. Bring vp no new cuſtomes. Maintaine the lawfull liberties of the towne wherein thou dwelleſt. Bee no vnprofitable member of the common wealth. Diffame no man, but ſpeake well of all men. Hurt no man, but to the vttermoſt of thy power, bee beneficiall to all mẽ. Let neuer pride haue rule in thy mind, nor in thy word, for in pride began all deſtruction.

ſtruction. Whoſoeuer worketh any thing for thee, immediatly giue him his hire, and looke that the hired ſeruaunts wages remaine not by thee ouer night. Looke that thou doe neuer vnto an other man, that thing that thou wouldeſt not another mā ſhould doe vnto thee. Eate thy bread with the hungrie and poore, & couer the naked with thy clothes. Aſke euer councell at the wiſe. Be alway thankfull vnto god, and beſeech him that he will order thy wayes, & that whatſoeuer thou deuiſeſt or takeſt in hand, it may remaine in him. My ſonne do theſe things, and god ſhal bleſſe, and proſper all thy doings.

Math. 7. Luke. 6. Eccle. 31. Tob. 4 Eſay. 58. Col 3 Tob.

The ſickmans exhortation vnto his Daughters.

VVHat ſhall I ſaye vnto you my litle Daughters? I pray god bleſſe you, & make you ioyfull mothers of many Children. Serue god, obey your mother. Be diligent to pleaſe her. Giue eare to her wholſome admonitions & follow them. Do nothing without her counſel & aduiſement. When your age ſhal require to be maried, followe the councell of your mother, and other of your faithfull frends, which wiſh you to do well, in choſing your huſbands. Take heede yee bee not corrupted with the giftes of naughtie packs, nor deceiued

with the flattering toungs of wicked and vnthriftie persons. For manie in these our dayes seeke not the womã, but the womãs substance. Couple your selues with such as
Ephe.5 Col.3 feare god, loue his word, and be of honest
1.Pet.3. reporte. And when ye be once maried, reuerence your husbands, know them to bee your heads and gouernours appointed of god, obey them, & submit your selues vnto them. Suffer not your loue to depart frõ your husbands, neither know any man besids them, but keep the bed vndefiled, that your matrimonie may be honourable and pure in the sight of God, and of his holie congregatiõ. And if god blesseth you with
Heb.13. Children, looke that you bring them vp to the glorie of god in his feare and doctrine. Engraffe in their young brests, euen from their tender age, vertue, godlines, & good maners. Looke well vnto your housholld, and be an exãple vnto your maids of godlines and honesty. Be no gadders abroade, nor haunters of Tauernes, but keepe your houses continually, except some earnest and lawfull businesse prouoke you to goe forth. Be no bablers nor vaine talkers, but for the moste part vse silence. For silence is

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an ornament and pretious iewell vnto a godly woman. Apparell your ſelues in cō- 1.Tim.2
mely aray, with ſhamefaſtnes and diſcrete behauiour, not with broidred heire, either Gold, or pearles, or coſtly garments, but as it becommeth women that profeſſe godlineſſe, through good workes. Let the hid man which is in the harte, bee without all 1.Pet.3.
corruption: ſo that the ſpirite be at reſt and quiet, which ſpirite before god is a thing much ſet by. For after this maner in the old time did the holie women, which truſted in god, tire themſelues, and were obedient to their huſbandes. Euen as *Sara* obeyed *Abraham*, and called him Lorde, whoſe daughters yee are ſo long as ye doe well. If you obſerue theſe few leſſōs, which I your ſick father haue now giuē vnto you, doubt ye not, but ye ſhall right well proſper, and liue a ioyfull and quiet life on earth. Yea, god ſhall be your father & defender. Well, ſtand aſide a litle while. Gods bleſſing be with you. Come hether ye my ſeruants.

The ſickmans Exhortation vnto his Seruants.

SIrs, ye ſee in me what ſhalbe the end of all fleſh, euen a departure from this

world. For we are but ſtraungers and Pilgrims on the earth, as our fathers were before vs. VVe haue no cõtinuing Citie here, but we ſeeke one to come. The ordinance of god is, that all mẽ ſhall once dye. There liueth no man that ſhall not dye. A man in his time is but graſſe, and flouriſheth as a flower of the field. Our life is euen as a vapoure that appeareth for a litle tyme, and then vaniſheth awaye. On this condition came we into the worlde that wee ſhould leaue it again. We haue bene ſure of death euer ſince wee were conceiued in our mothers womb. Theſe things doe ye now ſee practiſed in me. The time of my departure out of the worlde is at hande, I thought it good therefore to ſende alſo for you, and to take my leaue of you, till we meete againe in the kingdome of god. I thanke you for the good ſeruice that ye haue done mee. I haue not forgotten your ſeruiceable hartes and good wils towarde me, If the good pleaſure of god had bene, that I ſhould longer haue continued with you, I would haue conſidered your ſeruice better. But I haue giuen to eueric one of you ſuch portion of money, as ſhall declare

2 Par. 29.
Heb. 14.
Heb. 9.
Pſal 39.
Heb 11.
Heb. 9.
Pſa. 89
Pſal. 103.
Eſa 40.
Eccle. 14.
Iam. 1.
1. Pet. 1.
Iam. 4

clare ſome part of my thankefull and wel-willing hart toward you. This now remaineth to be craued at your hãds, as ye haue hetherto faithfully, truly, and honeſtly ſerued me in my life time, euẽ ſo after my departure, ſo long as ye tarie here, ſhewe the like faithfulnes, trueth, & honeſtie towarde your miſtreſſe. Cõſider that as long as I liued, I was a ſtaye vnto her, and vnto her things. But now her chief hope next vnto god, conſiſteth in you. Therfore I pray you looke well vnto the things which appertain vnto her. Se that nothing go to waſte. Prouide that through your diligence her things may rather increaſe then decreaſe. Yee knowe right well the dutie of a good Seruant, notwithſtanding euen at this my departure from you, I will put you in remembrance of it, that when I am gone, ye may yet remember my admonitions, and the more ſpeedily anſwere vnto your vocation. The duetie of a good ſeruant is, to ſerue his maiſter and miſtreſſe willingly & with a free courage, euen for conſcience ſake, not with the eye, but with the hart, to obey thẽ, to honour thẽ, gently to anſwere thẽ, not to pick or ſteale away their goods,

The duety of a good ſeruant.
Ephe. 6
Col. 3
1. Tim 6
Titus 2.
1. Pet. 2.

but to be faithfull vnto them in all things. See therfore that ye on this maner behaue your ſelues toward your miſtreſſe. Auoide all ſtubbernneſſe, churliſhnes, curſed ſpeakings, telling ot tales, lying, picking, waſt, idleneſſe, negligence, and ſluggiſhnes. Eſchue all euill and riotous companie. Flee
1. Tim 6 drunkenneſſe and whoredome. Abſtaine from vaine othes and fooliſh paſtimes. So behaue your ſelues in all your life and cõuerſation, that the name of god & his doctrine be not euill ſpokẽ of. Yea let the light of your godly behauiour ſo ſhine before men, that ye may doe worſhip to the glo-
Titus. 2. rious goſpell of our Sauiour Chriſte in all things. And in this ſeruing your miſtreſſe with a glad, ready, and faithfull will: thinke your ſelues to ſerue the Lord your god, & to doe that thing which is pleaſant in his
Col 3. godly ſight, and that he alſo will ſee your paines recompenced, as the holie Apoſtle ſaith. Ye ſeruants be obedient vnto them that are your bodily maiſters in all things, not with eye ſeruice, as men pleaſers, but in ſingleneſſe of hart fearing god. And whatſoeuer ye do, do it hartely, as though you did it to the lorde and not vnto men,

know-

knowing that of the Lord ye ſhall receiue the reward of inheritance, for ye ſerue the Lord Chriſte. But he that ſinneth ſhall receiue according vnto his ſinne. For there is no reſpect of perſons with god. If ye ſerue your miſtreſſe truely and faithfully, hereafter when ye ſhall your ſelues bee houſholders, god ſhall likewiſe ſend you true and faithfull ſeruants. But if ye ſerue her falſely and vngodly, then ſhall ye of your ſeruãts be likewiſe ſerued herafter. For with what meaſure that yee mete withall, ſhall other mete to you againe (ſaith our Sauiour Chriſt.) Liue therefore according to your vocation in the feare of god, and yee ſhall proſper right well. God ſhall bleſſe you, & neuer leaue you ſuccourleſſe, as the holie man *Tobie* ſaith: Be not afraide, trueth it is, we leade here a poore life: but great good ſhall we haue if we feare god, and departe from all ſinne, and do well. VVell, the bleſſing of god be with you. I am verie faint. *Luke.6.* *Tobie.4.*

Phile. No maruell. For yee haue talked a great while.

Epaph. I truſt my talke hath not beene euill.

Phile. Forſooth it hath bene both good

and godly. I pray God giue both them and all vs grace to followe theſe your moſte wholeſome and Chriſtian admonitions. But Sir wil it pleaſe you to take your leaue of your wife, children, and ſeruaunts, and giue your ſelfe to reſt for a litle while? Peraduenture it ſhall do you much good.

Epaph. Sleepe I cannot. And I am loth to let them goe from mee: for the ſight of them is confortable vnto me, and me thinketh it eaſeth my paine.

Chriſt. God confort you & eaſe your pain.

Epaph. Before they depart from mee, I wiſh greatly euen in their preſence, to confeſſe my faith, that both you and they may witneſſes before God and the worlde, that I dye a Chriſtian man.

Phil. Although we nothing doubt therof, yet we greatly deſire to heare the confeſſion of your faith that we may be able to teſtifie hereafter, that you departed in the faith of Chriſt.

Epaph. Heare then.

The ſickmans faith.

I Vnfainedly beleue with my hart, & frely cõfes with my mouth, that ther is one onely true, liuing, immortall, and euerlaſting

Eſay.43.
1.Cor.8.

lasting god, God the father, god the sonne, and god the holy ghoste, iij. distinct persõs in godhead, and notwithstanding one verie god in substance, of like maiesty, glory, might, power, iudgement, and will. Math. 26. 1. Iohn 5

As touching the first person in the deity, I vnfainedly beleeue with my hart, and freely confesse with my mouth, that hee is the god which alone is the father, not onely of our Lorde and Sauiour Christ Iesus, whome of him selfe from euerlasting, hee begot his naturall sonne, and therefore likewise true and immortall god, but also of all the faithfull, not by nature, but by adoption, whome he hath chooſen to be his Children in Christe Iesus, before the foundations of the world were layd, to loue, fauour, cherish, comfort, nourish, gouern, defend and blesse them both corporally and spiritually. This god the father I beleeue & confesse to be almightie, and able to do whatsoeuer his godly will and pleasure is. With him all things are possible. There is nothing to hard for him to do, neither is any thing vnpossible in his sight. Of God the father 2. Cor. 1. Psal. 2 Eph. 4 Ephe. 1 Gen. 17. Psal. 115. Math. 19. Zach. 8 Apo. 16.

This god the Father almightie I beleue and confesse, that hee is the Creatour and Gen. 1. Psal. 89

maker of heauen and earth, & of all things contained in them. Of nothing by his wōderfull and almightie power, made he the heauens, with the blessed Angels, and heauenly spirites, that are in them. The one he chose to be his glorious seate, the other he made to be his Ministers, to do his blessed will and holy commaundement.

Esay. 42. This God the father Almightie, made also the earth of nothing with her increas, and gaue breath to the people that are in it, and spirite to them that dwell therein. The heauens, the earth, and the Sea, with all that euer is contained in them, are the creatures of this god the father almighty, created to this end, euen that they should set forth, magnifie, praise, and commende the maiestie, power, might, and glorie of this most mightie, and glorious God.

Pro. 8. Iohn. 1. And whatsoeuer hee made, hee made it thorow his only begotten son, by whome all things were made, and without whom was made nothing that was made. For when he made the Heauen, this his onely sonne was present, when hee hanged the Clouds about, whē he fastned the springs of the deepe, when hee shut the Sea with

certaine

certaine boundes, that the waters ſhould not goe ouer the markes that he commanded. When hee layd the foũdations of the earth, he was with him, ordering al things, delighting dayly, and reioycing alwaye before him. For the Sonne of god, cauſed the light that faileth not, to ariſe in the Heauen, and couered all the earth as a cloud. And that Princelike Prophet ſayth. By the word of the lorde (which worde is Chriſt the naturall ſonne of god) are the heauens made, and all the hoaſtes of them by the breath of his mouth. *Eccle. 24.* *Pſal. 33.* *Iohn. 1.*

This God the father almightie maker of heauen and earth, I beleeue and am fully perſwaded, that he for Chriſtes ſake (by faith) is my moſt mercifull father, and that I am borne againe of him, not by mortall, but immortall ſeede thorow the worde of god, who liueth and abideth for euer, & ſo am become his ſonne, and that he therefore loueth and fauoureth me, gouerneth, and defendeth me, feedeth and nouriſheth me, and finally, hath made me his heire & fellow heire of eternall glorie with his only begotten & moſt dearely beloued ſon chriſt Ieſu our Lord & Sauiour. Now haue *1. Pet. 1.* *Rom. 8.*

ye hard my faith cõcerning god thefather.

Phile. It is a faith both true and christiã, and frõ the beginning receiued of al godly persons. Will it please you likewise to rehearse your faith cõcerning Iesus christ, the sonne of God, yea god and man.

Epaph. This it is. I vnfainedly beleeue with my hart, and freely confesse with my mouth, that Iesus Christe, the second person in the Godhead, is the onely begotten sonne of god, yea and true immortall, and euerlasting god, begotten of God the father, before any beginning, of like maiesty might, power, and glorie with god the father of the same nature, essence, being, and substance. I beleeue that this Iesus Christ, which is the verie brightnes of his fathers glorie, and the very image of his substance, first begotten before all Creatures, is our Lord, euen the Lord of all the faithful. And I beleeue that as he is called Iesus, that is to say a Sauiour: so likewise he is both able and will saue me from all my sinnes. A god that is righteous and such a one as saueth, there is none but hee. There is saluation in none other: neither is ther any other name vnder Heauen giuen vnto men, wherin we

Of God the sonne.
Math. 8
Math. 17.
Iohn. 1.
Rom. 1.
Heb. 1.
Col. 1

Iesus.

Math. 1.

Esay 45.
Acts. 4
Iere. 17.

may

may be saued, but onely the name of Iesus. Of him therefore alone as of an almightie Sauiour, do I looke for my saluation. For vain is the sauing health that is looked for of any other: and as he is called Christ, that is to say, annointed because he is the King & Priest of all the people of god, and is annointed with the true Ointment, euē with the fulnes of the holie ghoste (for god giueth not the spirite by measure vnto him, but he hath annointed him with the oyle of gladnes aboue his fellowes) euen so do I beleeue, that out of him euen as out of a liuely spring & flowing fountain, this oyle of gladnes, I meane the holy ghoste, come forth vpon all the members of Christe, and they also in him, and through him ar made Christs (that is to say) the annointed of the Lord. For of his fulnesse haue all wee receiued, euen grace for grace. And whosoeuer beleeueth on him (as saith the holy Scripture) flouds of liuing water shall flow out of his belly. As I am of this Christ called a Christian: so doe I beleeue, that this Christ hath annointed me with his holie spirite, and therewith also sealed me vp vnto euerlasting life. For they that ar lead

Psal. 90. Christ. *Iohn. 3. Psal. 45.* *Iohn. 1. Iohn. 7.*

with the ſpirite of god, are the ſonnes of
Rom.8. god. For the ſame ſpirite certifieth our ſpirite, that we are the ſonnes of god. If we be ſonnes, then are we alſo heires, the heires I meane of God, and fellowe heires with Chriſt of eternall glorie.

Furthermore, I beleeue that Ieſus Chriſt the onely begotten ſonne of god, is called our Lord, not onely becauſe he is Lord of all thinges, in as much as hee is god, and hath all thinges in ſubiection vnto him by the right of his diuine nature, but alſo becauſe he is the Lorde, Ruler & gouernour of all the elect and choſen people of god, and mightely deliuereth them from the power, violence, and tyrannie of Sathan, ſinne, and death, by this meanes making them his owne and peculiar people, and continually defendeth and preſerueth thē againſt all euils and perils, whereinto they ſhould dayly fall thorowe the deceitfull ſubtleties of Sathan, the vaine perſwaſions of the world, and the poiſonful intiſemēts of the fleſh, if by the mightie power of him
1.Cor.8. they were not preſerued: for although ther be many Lords, yet haue we but one lorde, euen Ieſus Chriſt, by whom are all things,

and

and we by him. And this Ieſus Chriſte the onely begotten Sonne of god, I faithfully beleeue to be my lorde, my protectour, my mightie ſhield, buckler and defender, and that he hath deliuered me from the tyrannie of Sathan, from the lawe of ſinne and death, and brought me in, thorow faith vnto this grace, wherein I ſtand and reioyce in hope of the glorie of god. *Rom 8* *Rom. 5.*

Moreouer, I vnfainedly beleeue with my hart, and freely cõfeſſe with my mouth that this Ieſus Chriſte the onely begotten ſonne of god, is alſo verie true and naturall man, of the ſame fleſh and blood with vs, and like vnto vs in al points, ſinne alone except. And he became man, not after the maner of other men, but by the wonderful operation, and aboue naturall working of gods holie ſpirite. For he was conceiued of the holy Ghoſt, and borne of the Virgin Marie. That which was conceiued in her, was not of man, but it came of the holie ghoſte: for the holy ghoſt came vpon that godly maid, & the power of the hieſt ouerſhadowed her, and ſo conceiued ſhee and brought forth Chriſt her true and naturall ſon, a pure & vndefiled Virgin before the

Of Chriſts humanity.

Heb. 4. *Eſay. 7.* *Math. 1.* *Luke. 1.*

birth, in the birth, & after the birth. It was
Psal. 51. necessarie that Iesus Christe, should bee so
Rom. 5. both conceiued & borne, that by this his
pure & cleane birth, he might wash & put
Ephe. 2 awaye the corruption & filtheneſſe of our
nature, which was distained in the fall and
sinne of *Adam*. For it was not conuenient,
that hee which was come to purge the
worlde from all sinne, should in any point
Iob 2. be spotted with sin, but that both his con-
Eph. 3. ception and natiuitie should be so pure &
without blemish, that by the purenes ther-
of, the filthineſſe & corruption of our cō-
Psal. 51. ception & natiuity might be put away. For
Ephe. 2. of the vncleane, who cā be clensed? Al we
be vncleane in *Adam* both cōcerning our
conception & birth, for after that god had
Gen. 1. made man like vnto his own similitude &
Gen. 2. image, he placed him in Paradise, & gaue
him libertie to eate of all the fruites in the
gardē of pleasure, except the tre of know-
ledge of good & euill. But man disobeyed
Gen. 3. the Lord his god, and transgressed his holy
Rom. 5. commandement. Thorow the which diso-
Ephe. 2 bedience & transgression of gods holy cō-
mandement, sinne, curse, and death, came
ouer all mankinde, so that nowe in *Adam*,

so

ſo many as are borne after the common courſe of nature, are begotten, conceiued, and borne in ſinne. They are the children of wrath, and defiled withall vncleaneſſe, both bodily and ghoſtly. Nowe whē there was no help nor comfort for man, wherby hee might bee redeemed out of Sathans power, and deliuered from his intollerable miſeries, wherewith he was to much wretchedly wrapped and brought into ſlauerie (for now mā with all his thoughts, imaginations, deuiſes, words, deeds, enterpriſes, &c. is become thorow the ſinne of *Adam*, wicked, vnpure, filthie, and ſinfull) thē god that mercifull father had pittie vpon mākinde, and promiſed them a ſeed, euen Ieſus Chriſt his only begotten ſonne, which ſhould tread down the head of the ſerpēt, ouercome the deuill with all his power, & reſtore vs to life againe. And likewiſe as god is righteouſe in all his wayes, and holie in all his workes, and true and faithfull in all his wordes: euen ſo hath he kept all his promiſes truelie. For when the tyme was fulcome, hee ſent his onely begotten & dearely beloued ſonne into the wombe of the Virgin Marie: where & of whome,

Iohn 3. *Pſal. 51.*

Gen 7.

Gen. 3

Pſal. 2. *Pſal. 148.* *Titus. 2.* *Gal. 4.*

through the working of the holie ghoſte, he became fleſh, that is to ſay, true and naturall man, as the ſcripture witneſſeth, ſaying: The word became fleſh, and dwelt among vs, and we ſaw his glorie, as the glorie of the onely begotten ſonne of the father, full of grace and veritie. He brought not his body with him from heauen (as the Anabaptiſts affirme) But as he receiued al his deuine nature & ſubſtance of God the father alone: euen ſo likewiſe did hee take all his humain nature and ſubſtance of the pure Virgin Marie alone, through the wōderfull operation of the ſpirite of god, as *S. Paull* ſaith: He was borne of the ſeede of *Dauid* after the fleſh. Againe he ſaith: Hee that ſanctifieth, and they which are ſanctified, are all of one. For which cauſes he is not aſhamed to call them brethrē, ſaying: I will declare thy name to my brethren, & in the middeſt of the congregation will I praiſe thee. And againe: I will put my truſt in him. And againe: Beholde, here am I, & the children which god hath giuē me. Forasmuch therefore as the childrē were partakers of fleſh and bloud, he alſo himſelfe likewiſe tooke parte with them for to put

Mar.1. *Luke.1.* *Iohn.1.* *Rom.1.* *Heb.2.* *Pſal.22.* *Eſay.8.*

downe

downe(thorow death) him that had Lordſhip ouer death, that is to ſay, the Deuill, & that he might deliuer them, which through feare of death, were all their life tyme in danger of bondage. For he in no condition taketh on him the Angels, but the ſeed of *Abraham*, taketh hee on him, wherefore in all thinges it became him to bee made like vnto his brethren, that he might bee mercifull, and a faithfull high prieſte in thinges concerning god, for to purge the people ſinnes, &c. This onely begotten ſonne of god by taking fleſh of the Virgin Marie, became like vnto vs in all thinges, ſinne alone except. I beleeue that by his pure conception and vndefiled natiuitie, my conception, and my birth, which comming from *Adam*, was altogether vnpure and defiled, is cleanſed, and that no parte of that ſinneful birth is imputed vnto me, but that thorow faith in this moſt bleſſed ſeed of the Virgin, I am borne a newe and begotten of god, ſo that he is my father, and I am his ſonne, and therefore inheritoure alſo of his heauenly kingdome.

Heb. 4. *Pſal.* 58 *Eph.* 2. *Iohn* 3. *Iohn.* 1. *Rom.* 8.

Furthermore, I vnfainedly beleeue with my hart, & freely confeſſe with my mouth

that this ſeed of the woman, Ieſus Chriſte at the commandement and will of his heauēly father (which from euerlaſting by his godly prouidence, ordained his onely begotten ſonne, to be a ſacrifice for the ſinns of his people, that through his onely oblation, they might for euer & euer be ſaued) ſuffered many grieuous paines on his body vnder the Heathen ruler Pontius Pilate, and that hee was crucified, dyed, and was buried.

All thoſe bitter paines and grieuous torments, he ſuffred, not for him ſelf, but for vs, for our iniquities, ſins & wickedneſſes, that hee might reconcile vs vnto god the father. His paines ſatiſfied for the paines due vnto vs for our faultes, as the Prophete
Eſay 3. ſaith: Hee onely hath taken on him our infirmities, and borne our paines. He was
Math. 8. wounded for our offences, and ſmitten for
1. Pet. 1. our wickednes. For the chaſtiſement of our peace was layd vpon him, and with his ſtripes are wee healed.

As for vs, wee haue gone all aſtraye (like ſheepe) euerie one hath turned his owne waye. But the Lorde God hath heaped

heaped together vpon him the iniquitie of all. Hee was cut of from the ground of the liuing, which puniſhement did come vpō him for the tranſgreſſion of my people (ſayeth GOD) which in deed had deſerued that puniſhement. Hee was crucified and nayled to the Croſſe, that by the ſufferaunce of his fleſhe, hee might put awaye the cauſe of hatred, euen the Law of Commaundementes contained in the lawe written, and ſo winne vs againe vnto the fauour of god. For it pleaſed the Father, that in him ſhould all fulneſſe dwell, and by him to reconcile all thinges vnto him ſelfe, and to ſet at peace by him thorowe the blood of his Croſſe, both thinges in Heauen, and thinges in Earth. His bleſſed body crucified, and nayled to the Croſſe, buffeted, beaten, & ſcourged, was a ſweet ſmelling ſacrifice, and a right deare offering vnto God the father, ſufficient ynough and able to the vttermoſte, to put awaye all the ſinnes of the faithfull, and all the paines due for the ſame. It ſatiſfied at the full the Iuſtice of GOD, and appeaſed his wrath,

Ephe.2

Col.1

Col.2

Ephe.5

ſtirred vp through ſinne, againſt the poſteritie of *Adam*, and made god of an angrie Lorde and righteous iudge, a moſt mercifull father and gẽtle Sauiour. Neither need the faithfull go for ſaluation vnto Maſſemongers, vnto Iuſticiaries, vnto Monkiſh hypocrites, nor yet vnto ſaints. The ſacrifice of Chriſts bodie, which hee him ſelfe that euerlaſting Prieſt offered on the Alter of the Croſſe to god the father, is a plẽteous, full, perfect, and ſufficiẽt ſatiſfactiõ for the ſinnes of the whole worlde, if they repent, beleeue and amend. We neede no ſuch dayly ſacrifices, as the Papiſtes heretofore for lukers ſake haue deuiſed. As
Heb.9. Chriſt Ieſus is an euerlaſting Biſhop, ſo abideth his Sacrifice which hee once for all offered on the Croſſe, of ful vertue, power, might, and ſtrenght, euen vnto the ende of
Heb.13 the world. Ieſus Chriſt yeſterdaye, and to day and the ſame continueth for euer. For-aſmuch therefore as Chriſte endureth for
Heb.7. euer, and hath an euerlaſting prieſthoode, he is able alſo euer to ſaue them to the vttermoſt and vnto the full, that come vnto
Heb.9 god by him, ſeeing he euer liueth to make interceſſion for vs. For he is not entred into the

the holy places that are made with hands (which are similitudes of true things) but is entred into very Heauen for to appeer now in the sight of God for vs, not to offer him selfe often, as the hye Preest entreth into the holy place euerie yeer with straunge blood, for then must he haue often suffered since the world began.

But now in the end of the world hath he appeared once to put sinne to flight by the offring vp of him self. And as it is appointed vnto all men: that they shal once dye, and then commeth the iudgement, euen so Christ was once offred to tak away the sinnes of many and vnto them that looke for him shall he appeere again without sinne vnto saluation. We are sanctified and made holy by the offering of Iesus Christs body done once for all. With one onely oblation hath Christ Iesus made perfyte for euermore them that are sanctified. Adieu therfore to all new counterfait and straunge sacrifices deuised for lukers sake, by the crafty conueyance of man through the subtil suggestion of the Sathan. Let the faihful people of God embrace that sacryfice that offring of Christes blessed body, which he him self *Heb. 10*

offered vnto God the father on the alter of the Crosse once for all, for the sinnes of the world. Let them cleaue and stik vnto that. Let them repose their whole affiance, and put all trust in that sweet smelling sacrifice, and say with the holy Apostle. God forbid that I should reioyce in any thing, but in the Crosse, passioun and death of our Lord Iesus Christ. So may they be sure neuer to perishe: but to haue euerlasting lyfe.

Gal. 6

Again: This Iesus Christ the Sonne of God, and the Sonne also of the glorious Virgin, after that he had suffered many bit ter paines and greuous torments, hanging vpon the Crosse, dyed the death of the body and was buryed. I beleue that Christe by his death hath conquered, vanquished, subdued, and ouercome him that had lordship ouer death, that is to say, the Deuill, that he might delyuer them which throw feare of death, were all their lyfe time subdued vnto bondage. Yea by his death Sathans power is so broken, & the violence of death so weakned, that we may be bolde to say. Death is swallowed vp into victorie. Death where is thy sting? Hell where is thy victorie? The sting of death is sinne. And

Heb. 2.

2. Cor. 15.

the

the ſtrenth of ſinne is the Law. Bot thanks be vnto God which hathe giuen vs victorie through our Lorde Ieſus Chriſt.

Of Chriſte going down to Hell.

Chriſt efter the death of his body, went doun in his ſoule to *Hell*, as cleerly appeareth by the Scriptures, not that he ſhoulde there ſuffer moe paines (which had alredy on the Croſſe ſuffered to the vttermoſt, and done whatſoeuer was needfull for our redemption) but to break the pryde of Satan and to deſtroy the fury of the helliſh powers againſt the choſen people of God, that all the faithfull therby might be delyuered from death and Hell, and triumphantly ſay with the Prophet. O Death, I will be thy death. O Hell, I will be thy deſtruction.

Pſal. 15
Acts 2
Zach. 9
Oſe. 13
1. *Pet.* 3

Oſe. 13

And lykewiſe as Chriſt dyed for our ſinnes, ſo I vnfainedly beleeue with my hart, and freely confeſſe with my mouth, that he roſe againe the third day through the power of his Father, for our Iuſtification, according to the Scriptures. And by this his reſurrection & life, he hath not only ſhewed him ſelf a glorious & triumphant Conquerour ouer Sathan, death, & Hel, but he hath alſo brought life and immortalitie vnto light, & aſſured vs of the reſurrection of our bodies,

Of Chriſte reſurrection.

Rom. 4
Pſal 3
Acts. 3
Rom. 8
1. *Tim* 1

that as he is risen from dead, so likewise shal we with our bodyes ryse again out of the earth at the last day. And therefore is he called the first frutes of them that are fallen asleep.

1. Cor. 15.

Of Christs assention.

Moreouer I vnfainedly beleeue with my hart, & freely confesse with my mouth, that as Iesus Christ the sonne of God, & the sonne of the Virgin Mary, shewed him self often times after his resurrection vnto his disciples: so likewise he ascended vnto Heauen in their presence, perfect God and perfect man, & sitteth at the right hand of God the father almightie, aboue all rule, power, might and dominion, and aboue all that may be named, not onely in this world, bot also in the world to come. For God the father hath put all things vnder his feete, and hath made him aboue all thing & the head of the congregation, which is his body, and the fulnes of him that filled all in all. All power is geuen vnto him both in Heauen and in earth. He is a Lord aboue all Lords, and a King aboue all Kings. Yea he is an almightie God with his father, of the same maiestie might, power and glorie, and notwithstanding, in asmuch as he is man, he is also

Math. 16, Luke. 24.

Acts. 2. Rom. 8.

Ephe. 1.

Col. 2.

Mat. 28.

Apo. 19.

1. Tim. 5.

alſo our interceſſour, mediatour, & aduocat. For he is not gone vp into Heauen to be an idle gaſer, nor neglect his Church, but to pray for the faithfull, to mak interceſſion for them vnto God the father, to be our mediatour and aduocate, and to appeaſe the wrath of God the father, if at any tyme through ſinne, it waxeth hote aganes vs, & to winne vs agáine vnto his fauour, and to keep vs in the ſame vnto the end. We need not ſeek help of other, nether yet call on the Saints departed, that they may pray for vs, and plead our caus before God. The man Chriſt Ieſus alone which gaue himſelf a raunſome for all men, is our ſufficient Mediatour, Aduocate, and interceſſor, as the holy Scripture teacheth in dyuers places. VVhoſoeuer therefore refuſeth to pray vnto this man Chriſt Ieſus to be his Mediator and Aduocate vnto God the father. And flyeth vnto other, without all dout he is an enemy vnto Chriſt and to the vtermoſte of his power, he laboureth to mak Chriſte (as they vſe to ſay) Iack out of office. For ſince the tyme of his aſcention, his cheef & principall office is to be our interceſſour, Mediatour, and Aduocate.

Rom. 8.

1. Tim. 6.
1. Iohn. 2.

Chriſte a ſufficient Mediator and aduocate, & interceſſor.
1. Tim. 2.
1. Iohn. 2.
Rom. 8.
Heb. 7.

Psal.68. He aſcended alſo into Heauen to leade
Ephe.3 captiuity captiue, and to gif gifts vnto men.
Sathan that olde ennemy of mankinde had
taken vs captiue, made vs his bondſlaues
through ſinne, caryed vs away through his
craft aud ſubteltie from the Lord our God
and brought vs into his kingdome of dark-
neſſe, which is the dreadfull kingdome of
ſinne, Death, and Hell. Thus were we in
in great miſery, and ſhould for euer haue
beene damned, if we had not beene hol-
pen by ſome other meanes, then we with
all our wits could deuiſe, Therefore euen of
Luke.21. very pittie & tender compaſſion come one
which is much ſtronger then Sathan, euen
Apoc. 5 Chriſt that mightie Lió of the tribe of *Iuda*
a right conquerour, a ſtrong *Sampſon*, a va-
liant ſubduer of death, ſinne, and hel, a puiſ-
Oſe 13 ſant vanquiſher of Sathan. &c. He is a King
1. Cor 15
Heb. 2 of glory mightely braſte into ſathans king-
dome, brak open the gates of hell, took the
Prince of darknes, bound him, took him pri
ſoner, made him his bondſlaue, deſtroyed
his empyre, led away his priſoners, bring-
ing them again into moſte ioyfull and ble-
ſſed libertie: ſo that all they which beleeue
Iohn.3. in this moſt mightie Emperour & valiaunt
Rom.15.

Con-

Conquerour Christe Iesus, are delyuered from the tyrannie of Sathan, and from the power of sinne, Death and Hell. There is no dampnation now vnto them which are ingrafted in Christ Iesus. Sathan, sinne death and Hell, with all the infernall army, can not hurt the Elect and chosen people of God. Who shall lay any thing to the charg of Gods chosen, It is God that iustifieth, who is he that can condemne? It is Christ which dyed, yea rather which is risen again, which is also on the right hād of God and maketh intercession for vs. VVho shall then separat vs from the loue of God? &c. and as Christ by his most glorious and triumphant ascention hath led captiuitie captiue, so likewise hathe he giuen gifts vnto men euen that holy ghost, that spirit of trueth, that comfortour which worketh in the harts of the faithfull, new motions and spirituall effects, faith, hope, loue, feare, humilitie, modestie, meekneſſe, patience, long suffering, Ioy, peace, quietnes of conscience temperance, goodneſſe, mercy. &c. It mortifieth the olde man, and quickneth the new man, which is renued vnto that knowledge & image of him that made him

Rom. 10
Rom. 8
Psal. 68.
Ephe. 4
Iob. 14
Iohn 15
Gal. 5
Rom. 8.
Col. 3
Ephe. 4

which efter God is ſhapen in righteouſnes and true holyneſſe.

Again, Chriſt aſcending vp into Heauen by the power of his Godhed hath prepared in the kingdome of his father, euerlaſting and ioyfull dwelling places, for ſo many as beleeue in him, as he him ſelf witneſſeth, ſaying. I go to prepare a place for you, and I will come again vnto you, & tak you vnto my ſelf, that where I am, ye may alſo be. He hath alſo aſcertained vs of our aſcentiõ, & going vp into Heauen not onely in ſoule, but alſo in body. He corporally is riſen again, and gone before into the glorious kingdome of his father to declare that we alſo after the generall reſurrectioun ſhall both body & ſoule be caryed into Heauen. The members muſt needs be like the head. Chriſt our head is riſen again, therfore ſhal we his members riſe again. Chriſt onr head is aſcended and gone vp into Heauen both body and ſoule, therefore ſhall we his members aſcend and go vp into Heauen bothe body and ſoule alſo. Chriſt our head was taken vp into Heauen in a cloud both body and ſoule, therefore ſhall we his members alſo be taken vp in a cloude to meet the

Iohn. 14.

Lord

Lord, and ſo ſhall we both body and ſoule dwell with the Lord Chriſt our hed for euer and euer, as the holy Apoſtle teſtifieth, ſaying. If we beleeue that Ieſus dyed, and roſe againe: enen ſo them which ſleepe by Ieſus God will bring agane with him. For this ſay we vnto you in the word of the Lord, that we which ſhall liue, and ſhall remain in the comming of the Lord, ſhall not come yer they which ſleep. For the Lord him ſelfe ſhall deſcend from heauen with a ſhout, & the voyce of the Archangell and Trump of God. And the dead in Chriſt ſhall ariſe firſt, then we which ſhall liue (euen we which ſhall remain) ſhall be caucht vp with them in the clouds to meet the Lord in the ayre. And ſo ſhall we euer be with the Lord.

1. Theſ. 4.

2. Cor. 5.

Mat. 24.

Dan. 12

Finally, I vnfainedly beleeue with my hart, and frely confeſſe with my mouth, that as the Lord Chriſt is aſcended vp into Heauen: ſo ſhall he come againe from Heauen, with power and much glorie, nobly companied with thouſands of bleſſed Angels, and Heauenly Saints for to iudge the quick and the dead, the faithfull and vnfaithful, and to giue euery man his rewarde according to that he hath doon, whether it be good or

Of Chriſts comming vnto the indgemẽt.

Act. 1.

bad. And when he thus glorioufly ſhall come vnto the Iudgement, all that are in the graues ſhall heare his voyce, and ſhall come foorth, they that haue done good, vn to the reſurrection of life: and they that haue doon euill, vnto the reſurrection of dampnation. The faithfull ſhall go vnto Eternall life, the vnfaithful vnto euerlaſting dampnation. Euerie man ſhal he reward according vnto his deeds, that is to ſay, praiſe, honour and immortalitie to them which continue in good dooing, and ſeeke immortalitie. But vnto them that are rebels and that do not obey the trueth, but follow vnrighteouſnes, ſhall come indignation & wrath, tribulation and anguiſhe, vpon the ſoule of euerie man that doth euill.

Ep. Iud
Apoc. 1.
Acts 10
2. Cor. 5
Matth. 25
Dan. 12
Rom. 3

Now haue yow heard alſo my faith concerning Ieſus Chriſt, God and man. And I beleeue all things that I haue ſpoken, to be vndoutedly true: and am fully perſwaded that Ieſus Chriſte my Lord and Sa- Sauiour, wrought al things that euer he did in his humanity, for me and my ſaluation to ſaue me, to reconcile me vnto God the Father, to make me inheritour of Euerlaſting glorie, he came doun from Heauen, was in-

carnat

carnate by the holy Ghoſt, and borne of the Virgin Marie. Yea he ſuffred, was crucified, dyed, went doun to hell, roſe again the third day from the dead, aſcended vnto heauen, and ſhall come again into iudgement for me, for my ſake, for my glorie and ſaluation. Thus haue ye heard my faith concerning God the Father, and God the Sonne, which is alſo man, receauing alſo his humaine nature of the glorious Virgin Marie.

Euſeb. VVhoſoeuer this beleeueth and confeſſeth of God the Father, & of his Sonne Chriſt, the ſame can neuer periſh. For as our Sauiour Chriſt ſaid vnto God the father in his prayer. This is euerlaſtiug life, euen to know thee, the alone true God, & whom thou hes ſent Ieſus Chriſt. *Rom. 10* *Iohn 17*

Chriſt. The wiſe man alſo ſayeth. To know thee (O God) is perfect righteouſneſſe. God ſaith by the Prophet. Zéa to know thy righteouſneſſe and power, is the root of Immortalie. *Sap. 15*

Theo. By the knowledge of him which is my righteous ſeruant, he ſhall iuſtifie the multitude. *Eſdr. 15*

Phile. God graunt vs the true knowledge of his Sonne Chriſt, ſo we may be ſure to be

iuſtified, ſaued and gloryfied.

Epaphro. Amen. Bot now heare alſo my faith concerning the thrid perſon in the Deitie, which is the holy ghoſt.

Chriſto. VVe heare you gladly.

Epaphro. I vnfainedly beleeue with my hart, and frely confeſſe with my mouth, that the holy Ghoſt is one and equal God in glory, maieſtie, power and might, with the Father and the Sonne, proceding from the father and the ſonne, after an vnknowne and vnexpreſſable manner. This ſpirit of God, and God him ſelf, is he by whome God the Father through his Sone Chriſt, & in Chriſt worketh and quickneth all things. All the benefits and graces, which God the father beſtoweth vpon vs for Chriſts ſake, this holy ghoſt bringeth them vnto vs, & maketh vs new veſſels to receaue them, which otherwiſe euen of nature, are ſo fleſhly minded, that we perceiue nothing at al of thoſe things which pertain vnto the ſpirit of God neither are we able to think a good thoght of our ſelues. For this godly ſpirit worketh in vs new motions and new effects, & giueth vs grace both to will & to do good. He is a teacher of all the faithfull, and leadeth

Of God the holy Ghoſt.
Gen. 1
Pſal. 15.
Math. 3
Iohn. 1.
Math 28.
Ioh. 15. 16
1. Ioh. 5.
Iohn 3.
2. Cor. 2.
2. Cor. 4.
Gal. 5.
Phil. 2
Iohn. 14. 15 & 16.

deth them into all trueth. He is a comforter of weak & ſorrowfull mindes. He keepeth the true Chriſtians vnmoueable in one faith and openeth their ſenſes to vnderſtand the miſteries of God aright. He doth cloth thē with his gifts and geueth to euery one a ſeuerall gift euen as he will. He is the ruler of the Chriſtian congregation. He is the annointment, wher withall the faithfull ar annointed, and therefore ar called the annointed of the Lord. He is geuen vnto the faithful to be the earneſt of their inheritance, for the recouering of the purchaſed poſſeſſion vnto the praiſe of his glory. He with his godly breath quickneth, maketh aliue, and conſerueth all things. He of carnall, maketh vs ſpirituall, of worldly, godly: of wicked, bleſſed: of the bondſlaues of Sathan, the deerly beloued ſonnes of God: of ſinfull ſinks, his owne moſt pleaſant and holy temple, of cruell, meek: of proud, humble: of malicious, charitable: of contentious, quiet: of couetous, liberall: of hardharted, meek ſpirited: of froward, gentle: of ſtubburne, obedient: of diſſolute, temperat & ſober: of falſe true: of fooliſh, wiſe: of idle, godly occupied of vnchaſt, pure and cleane: of the haters of

2. Cor. 12

Acts. 10.

1. Iohn. 2
Pſal. 104.
Ephe. 1

God

God, the freends of God: of the louers of pleasures, the louers of Godlynes: to end he maketh vs of earthly, heauenly. Whatsoeuer goodnesse we haue he is alone Author, worker, and giuer of the same. Therefore I beleeue and confesse that this holy spirit is one and equall God with the Father, and God the sonne, proceding from them both. with like maiestie, glory, might, and power. I beleeue that this holy Ghoste is my comforter, and that he praieth for me, renueth me, dwelleth in me, & hath sealed me vnto euerlasting glory. Now haue ye heard my faith & my beleef in the father, & in the son & in the holy ghost, which is iij. I beleeue & confes to be one God, whose seat the heauen is, & whose footstoole is the earth. He is an euerlasting and almightie God, which alone is to be honored & serued in spirit & trueth. For he alone can help vs, forasmuch as he is almightie, and will help vs, because he is merciful, true & faithfull, yea and that not for our righteousnes, but for his names sake, to this one true, liuing, euerlasting, immortall, inuisible, and alone wise God, king of kings, and Lord of Lords, be all honour and glory worlde without end.

Esa. 66
Act. 7
Psal. 147
Deut. 6
Ioh. 4
Esay. 44
1. Tim. 1

Phile,

Phile, Amen.

Epaphrod. Thow art woorthy (O Lord) to receaue glory and honour, and power, for thow haſte created all things, and for thy wils ſake, they are and were created. Bleſſing and glory, and wiſdome, & thankes, and honour, and might, be vnto our God for euermore. Apo.4 Apo.7

Chriſt. So be it.

Epaphro. Simply and plainly haue I heer before you all rehearſed my faith and beleef in God, and in the three perſons in the Godhead, as I haue heertofore learned it of Gods moſt holy woord.

I confeſſe that many things mo might be ſpoken of the wonderfull miſteries of this moſte bleſſed & holy Trinitie, but they far exceede my vnderſtanding, and therfore I dare not meddle with them. For it is written. He that is a ſearcher of the Maieſty (of God) ſhalbe oppreſſed of the glory (thereof.) Again: ſeek not out the things that are aboue thy capacity, & ſearch not the groũd of ſuch things as are to mighty for thee, but look what God hath cõmanded thee, think vpon that alway, & be not curious in many of his works. For it is not needfull for thee, Pro. 15. Eccle. 3.

to ſee

to se with thine eyes the things that are secret.

Theoph. The holy Apostle also counseleth vs to be modest and sober, and that we be not curious to search efter the knowledge of things, which pas our capacitie.

Euseb. The holy Psalmograph seemeth to haue followed this counsell well, which sayeth on this maner of him self. Lord I am not hye minded, I haue no proude lookes, I doo not exercise my selfe in great matters which are to hye for me. But I refraine my soule and keepe it low, lyke as a childe that is weaned from his mother: yea my soule is euen as a weaned childe. O Israell trust in the Lord from this tyme foorthe for euer more.

Phil. Neighbour *Epaphroditus* there remain yet behind mo articles of the Christiã faith. Haue you forgotten them?

Epaphro. No good brother *Philemon.* God forbid I should forget them. For in them (next vnto God) lyeth now my cheef consolation & comfort. Should I being in this case forget the holy congregation of God, which is the company and fellowship of the Saints, & chosen people of God, of whome Christ

Christe the Lord is the headruler and gouernour? Should I in this my sickneſſe forget the high and singuler benefits of God, which of his own fre mercy & mere goodneſſe, he liberally giueth to all faithful penitent ſinners, namely, remiſſion of ſinnes, the reſurrection of the body and life euerlaſting? God forbid. God forbid. For the remembrance of theſe things comfort me greatly. I will therefore (although my winde beginneth to wax ſhorte, and it is painfull vnto me much to ſpeake) declare my faith concerning theſe Artickles.

Euſeb. God ſtrengthen you.

Chriſt. Amen.

Epaphro. As I vnfainedly beleeue with my hart, & freely confeſſe with my mouth, that there is but one God, in whom alone I put all my confidence, truſt, and hope of Saluation, and at whoſe hand only I looke for all good things pertaining either vnto the body or vnto the ſoule: ſo likewiſe I both beleeue & confeſſe, that there is but one holy vniuerſall Church or Congregation of the faithfull, albeit they be diſperſed and ſcattered abrode throughout the worlde in diuerſe & ſundry places, which

Of Chriſtes Church or Congregation.

Cant. 6.

1. Cor. 12

are gathered and knit togither thorow the
Rom. 12. operation of the holy ghoſt, in the vnity of
the ſpirit, and ioyned togither in one faith
Col 2 as members of one bodye, whereof Ieſus
Chriſt is the head.

This holy church or congregation linked togither in the fellowſhip of the ho-
1. Pet. 3. ly Ghoſt, is a Spirituall houſe, builded of liuing ſtones, a choſen generation, a royall Preeſthoode (to offer vp Spirituall ſacrifices acceptable to God by Ieſu Chriſt) an holy nation, a people which are wunt that they ſhould ſhew forth the vertues of him which called them out of darknes into his meruellous light. This church is the cō-gregation of the liuing God, the piller and ground of trueth. This holy companye are Citizens with the Saints, and of the houſ-
1. Tim. 3. holde of God, and are buylt vpon the foun-
Ephe. 3 datioun of the Apoſtles and Prophetes, Ieſus Chriſte him ſelfe being the heade corner ſtone.

This Churche is the ſpouſe of Chriſte,
Cant. 6. and knoweth none other huſband & hed,
But Chriſt alone. This bleſſed company
John. 10 are theſe Sheepe, which gladly heare the voyce of ther ſheepheard Chriſt, but they

flee

flee from the voyces of ſtraungers. And as they are one body and one ſpirit, ſo confes they one Lord, one faith, one baptiſme, one God, and father of al. There is among them no diſcention, but they maintain one trueth, preache one doctrine, ſpeake one thing, are of one mind & of one meaning. This holy Catholick Church or vniuerſall congregation is that holy cittie, that new *Ieruſalem*, which came doun from God out of Heauen, prepared as a bride garniſhed for hir huſband, *Ephe. 4* *2. Cor. 1* *Apo. 21*

And becauſe no man ſhall dout of what Church I ſpeake, I confeſſe that to be the holy catholicke, and Apoſtolicke church, which is the company and fellowſhip of the Saints, that is to ſay, of the faithfull which are ſanctified and made holy by the ſpirit of God, & by the blood of Chriſt our Sauiour, which haue the pure word of God truely and ſincerely preached, and the Sacraments duely and faithfully miniſtred among them, which excommunicat all diſobedient notable ſinners, & receaue into their fellowſhip ſuch as vnfainedly repent and turne from their wickednesſe, which ſtudy in all things to pleaſe the Lord God, What the church is. *1. Cor. 6* *Math. 18* *1. Cor. 5.* *2. Cor. 2*

1.Tim.1 and to liue in all godlyneſſe and honeſtie.
Ephe. 5 This Church and company Chriſte loued ſo deerly, that he gaue him ſelfe for it, to ſanctifie it, & clenſed it in the fountain of
Cap 4 water throw the word, to mak it vnto him ſelfa glorious congregation, without ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blame. Whoſoeuer is in this Church or Congregation, he may be ſure to be ſaued. *But* whoſoeuer is not in it, he is without all dout damned. For like as in the time of *Noe* no man
Gen.7. eſcaped with his life, but was drowned in
2.Pet.2 the flood, except he entred into the Ark of
Iohn.15. *Noe*: eue ſo whoſoeuer is not found in this fellowſhip or Catholike Church, agreeing with it in one faith, doctrine, hope, loue & Sacraments, he ſhal periſh and be loſt. For without the Church of Chriſte, there is no ſaluation, no forgiueneſſe of ſinnes, no fauour of God, no quietneſſe of conſcience, no true Goſpell, or glad tydings of eternall health.

Therefore in this holy Church and bleſſed fellowſhip of the Saints and faithfull, I vnfainedly beleeue with my hart, & freely confeſſe with my mouth, that there is

remiſſion

remiſſion and forgiuenes of ſinnes, & that without it no ſinne is forgiuen, neather is there ony hope of ſaluation. For as it is vnpoſſible, that a member can liue which is not in the body: ſo it is vnpoſſible that any man may liue in his ſoule, & be releiſed out of death by remiſſion of ſinne, which is not a member of the body of Chriſt. For Chriſt hath reconciled vs all vnto God his Father in one body. And therfore muſt all they ſtand at variance with God, that ar no members of this body, of which Chriſte is the head, to the which he giueth ſaluation. This therefore is a great comforte to the faithfull congregation, that although thorow infirmitie of nature or vtherwiſe, they doo fall, offend God, and break the Lords cõmandements: yet in this company there is remiſſion & forgiuenes of ſinnes, ſo ſone as euer they repent, be ſory for their ſinne and beleeue to haue remiſſion of their ſinnes for Chriſts precious bloods ſake. Sin we neuer ſo oft, and neuer ſo greeuouſly, yet being members of this holy company, we are ſtraight waies forgeuen, and delyuered (*a pœna & culpa*) from the paine & the fault, ſo ſoon as we turne vnto the Lord

Of the forgiuenes of ſinnes

Ephe. 1.

Ephe. 1.

Ephe 5.

Matth. 9 Mar. 2. Luke. 5.

our God. And theſe our ſinnes be not forgiuen of men, but of God alone: nether forgiueth he parte, and reſerueth parte, but he forgiueth all, or els none at all. Again he forgiueth not the fault and reſerueth the pain, but with the fault he alſo forgiueth
1. Iohn. 1. the pain due for the fault, that he may be a whole and perfect Sauiour, as S. Iohn ſaith If we ſay we haue no ſinne, we deceaue our ſelues and the trueth is not in vs.

Bot if we confes our ſinnes, God is faithfull and righteous to forgiue vs our ſinne
Iere. 13. and to make vs cleane from all iniquities. And God him ſelf ſayeth by the Prophet: I will forgiue their miſdeedes, and will
Eſay. 43. neuer remember their ſinnes any more. Again, I am he, yea, I am he alone, which
Eſdr. 38 put away the iniquities, yea, and that for myne owne ſake, and I will remember thy ſinnes no more. And King *Ezekias* in his prayer vnto God ſaid. It is thou (o Lord)
Mich 7. that dooſt caſt all my ſinnes behinde thy back. The prophet Miche alſo ſaith. wher is there ſuch a God as thou art? that pardoneſt wickednes, and forgiueſt the offences of the remnant of thine heritage? He keepeth not his wrath for euer. And why?

his

his delight is to haue compaſſion. He ſhall turn again and be mercifull to vs. He ſhall put doun our wickedneſſe, and caſt all our ſinnes into the bottome of the ſea. I faithfully beleeue that I am a member of Chriſtes Church, and I am alſo fully perſuaded, that all my ſinnes be forgiuen me of the father, not for my merits, which are none, but fot Ieſus Chriſts ſake, for Chriſts merits, paſſion, death, and bloodſhedding. For grace and trueth came by Ieſus Chriſt, *Ioh. 1* *Iere. 13.* ſaith the holy Euangeliſt. And I beleeue *Eſay. 43* that God for his ſonnes ſake hath ſo freely & wholly forgiuen me all my ſins, that he wil neuer remember them more, neuer imput them vnto me, nor lay thē to my charge but ſo receiue me into his fauour, as thogh I had neuer offended him, and make me *Mich. 7* *Pſal. 32* his ſonne and heire of Euerlaſting glory. For euerlaſting life is the gift of God, thorow Ieſus Chriſte our Lord, ſayeth the Apoſtle. This is the ſtay and quyetnes of my conſcience at this preſent. This maketh *Rom. 6* me not to feare death, but ioyfully to look for it, and louingly to embrace it, whenſoeuer it commeth. For I wiſh to be loſoned *Phil. 1* from this mortal body, & to be with Chriſt *Pſal. 42*

Psal. 119. My soule hath a feruent desire to God, euen vnto the Lord my God. Delyuer my soule, O Lord, out of prison, that I may cum vnto thee, and glorifie thy holy Name.

For albeit this my weake, feeble, sicke, and mortall body shal giue ouer to nature and dye, yet I vnfainedly beleeue with my hart, and frely confes with my mouth, that at the last day it shall rise again, as the bodyes of all other, bothe men and women, that haue dyed, shall lykewise do. There shalbe a generall resurrection of the flesh. All that are dead shall rise again, some to euerlasting life, and some to euerlasting pain and damnation, as our Sauiour Christ saith. The hour shall come in the which al that are in the graues, shall heer the voyce of the sonne of God, and shall come foorth they that haue done good, vnto the resurrection of life: and they that haue done euill vnto the resurrection of damnation.

Of the resurrection of the body.

Esay. 26

Eze. 38
Dan. 12.

Iohn. 5.

Yea they that shall liue & remain vntill the comming of our Lord, & sauiour christ Iesus, shall all be changed, yea: and that in a moment, in the twinckling of an eye, by the last trumpe. For the Trumpe shall blow, & the dead shall rise vncorruptible, & we

1. Cor. 15

shal

ſhall be chaunged: for this corruptible body muſt put on vncorruptibilitie, and this mortall body, muſt put on immortalitie. Therefore I feare nothing at all the putting off of this body: for although it ſleepeth in the earth for a time, and according to the ordinance of God be turned into duſt: yet ſhall it awake, and riſe again out of the earth: ſo that I ſhall receaue it in a farre better ſtate, then euer I had it in this world, euen like vnto the glorious body of our Lord & Sauiour Chriſt Ieſu. Wherfore I ſay with the holy man *Iob*. I beleeue that my Redeemer liueth, and that I ſhall riſe out of the earth in the latter day, and that I ſhall be clothed again with this ſkin and ſee God my Sauiour in my fleſh. Yea I my ſelf ſhall beholde him, not with other eyes, but with theſe ſame eyes. This hope is ſtedfaſtly ſet in my hart.

Phil. 3

Iob. 9.

To end, I vnfainedly beleeue with my hart, and freely confeſſe with my mouth, that after my body and ſoule be vnited & knit togidder, I with all the faithfull that haue liued from the beginning vnto the very end of the world, ſhall through the benefit of Chriſt Ieſus, enioy euerlaſting

Of Euerlaſting life

life. So many as haue truely beleeued on
Sap. 3 Dan. 12 Christ Iesu shall enioy continual & blessed
Mash. 21, peace, glister as the shining of Heauen, be
as the starres world without end, yea they
Apo. 4 Psal 84. shall be clad with white garments, & haue
Apo. 4 Apoc. 5 golden crownes vpon their heads.

They shall glorifie God, and do seruice day and night, before the glorious throne
1. Cor. 13 of his Maiestie. They shall see God face to face, and for euer and euer enioy the presence of Gods most excellent Maiestie, & the company of all the *H*eauenly Angels and blessed Saints. Of the ioyes of euerlasting life, which God hath in store for all faithfull beleuers, can no man either write, speake, or think at the full, as it is written.
Esa. 64 1. Cor. 2 The eye hath not seene, and the eare hath not heard, nether haue entred into the hart of man, the things that God hath prepared for them that loue him. And this euerlasting life is the gift of God, through Iesus
Rom. 6 Christ our Lord, to whome be all honour and glory for euer and euer.

Theoph. Amen.

Epaphro. Thus haue I declared before you my faith, concerning God and his holy misteryes, grounded I trust, on the true

and

and vndeceauable worde of God. And I faithfully beleue that God my heauenly father wil be merciful vnto me, & forgiue me all my sinnes for Christs sake, & receue me vnto his Heauenly kingdome, & giue me euerlasting life, which I now most entierly desire, wish and long for, counting my selfe then moste happie, when through death I shall take my passage towarde that moste glorious and heauenly kingdome. For I knowe and am fully persuaded, that if my earthly mansion of this dwelling wer once destroyed I should haue a building of God an habitation not made with hands, but euerlasting in Heauen. 2. Cor. 5

Christ. God giue vs all that Heauenly mansion.

Euseb. Amen.

Epaph. Well, come thou hether myne own deer wife, let me kisse thee & bid thee farewell. God keep thee and defend thee. Wife.

Come ye hether also my most sweet children, that I may kisse you also before I die, see ye forget not those mine exhortations, that I made vnto you, but lock them vp in the Chest of your brests. God blesse you, & send you prosperous dayes on the earth. Children

God giue you his ſpirit, that ye may liue in his faith, feare, and loue, and ſerue him in holineſſe and righteouſneſſe all the dayes of your life. yea my ſeruants draw neere, giue me your hands. Farewell. God make you his ſeruants and ſend you obedient harts vnto his holy and bleſſed law. Weep not for me, but pray for me, that the will of God may be doon in me, and that I may bothe patiently and thankfully abide the good pleaſure of God. I truſt we ſhall haue a ioyfull meeting againe togidder in the kingdom of our heauenly Father, wher we ſhall reign one with an other, in ioy & glory, world without end, and ſee the glorious Maieſtie of God face to face, vnto onr exceeding conſolation and comfort. Well, depart in the name of God. The grace of our Lord Ieſus Chriſte, the loue of God and the fellowſhip of the holy Ghoſt be with yow all.

Luke. 2. ſeruants. 1. Cor. 13 2. Iohn. 5 2. Cor. 13

Phil. Amen. Now good brother *Epaphroditus*, how do you?

Epaphro. The ſpirit is willing and redy, but the fleſh is weake.

Matth. 25 Mar. 14.

Chriſt. I pray you Sir, be on good comfort.

Epap

Epaphro. The Lord is my comfort, he full gratiouſly dealeth with me.

Euſeb. Do you lacke any thing Sir?

Epaphro. Nothing but ſtrength from aboue, that I may patiently abide and ſuffer the good pleaſure of God. Thy wil be done O heauely Father, in earth as it is in heauē. Let me ly ſomquhat higher with my head. I thanke you, it is well: a little thing God knoweth diſquieteth this my ſick & weak body. I truſt that within few hours it ſhall be paſt all ſicknes, and miſery, and ſhall both quietly and ſweetly ſleep in the hart of the earth, vntill the great day of the generall reſurrection. In the meane ſeaſon ſhall my ſoule be in glory with Chriſt, and ioyfully beholde the gratious Maieſtie of God. I will ceaſe talking for a little while with you, and fall to communication with my Lord God in my hart. I pray you pray for mee, that I may continue faithfull vnto the end. For it is written. Be faithfull vn to the death, and I will giue thee the croun of life.

Math. 6.

Luke. 23. *Iob.* 18 *Phil.* 1 1. *Cor.* 13 1. *Iob.* 3.

Apo. 2

Phil. Neighbours, come aſide a little while, and let vs with feruent harts fall to prayer.

Christ. Most gladly.

Phile. Lord heare our prayers.

Prayer for the sicke. *Euseb.* And let our cry come vnto thee.

Phile. Saue this thy seruãt, O Lord, thou Father of mercies and god of all consolation.

2. Cor 2. *Christ.* And so worke in him by thy blessed spirite, that hee may put his whole trust in thee.

Psal. 19 *Phile.* Send him present helpe from thy holy place.

Theoph. And euermore mightely defend him against Sathan, sin, desperation, death, and hell.

Psal. 89 *Phile.* Let his enemie the Deuill haue none aduantage of him.

Euseb. Nor the wicked approch to hurt him.

Psal. 63 *Phile.* Be vnto him (O Lorde) a strong tower, a mightie castle, and sure fortresse.

Christ. To defend him from the face of his enemie.

Phile. O Lord heare our prayers.

Euseb. And let our crye cõe vnto thee.

A Prayer. *Phile.* O Lord looke downe from heauen: behold, visite, and releeue this thy seruant. Look vpon him with the eyes of thy mercy.

mercy, giue him comfort & ſure confidens in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and ſafety, through Ieſus Chriſt our Lord.

Theoph. Amen.

Phil, Heare vs almighty and moſt mer- A prayer
cifull God and *Sauiour*, extend thy accuſto
med goodneſſe to this thy ſeruant, which
is grieued with ſicknes, viſit him (O Lord) *Math.8.*
as thou didſt viſit *Peters* wiues mother, &
the Captains ſeruant. Reſtore vnto this ſick
perſon his former health (if it be thy will,)
or els giue him grace to tak thy viſitation,
that efter this painfull life ended, he may
dwell with thee in life euerlaſting.

Chriſt. Amen.

Phil. Ariſe and let vs go again vnto our
ſick brother, Now neighbour *Epaphroditus*
how do you? Reioice I pray you in the lord
& beare this Croſſe which God hath now
laid vpō you, both paciently & thankfully. *Phil. 3.*

Epaphro. If I haue heertofore bene glad
to receaue health at the Lords hand, why
ſhould not *I* alſo now tak in good woorth
this his moſt gentle and louing viſitation. *Iob.1*
The Lord gaue me health, & the Lord hath *Iob.1*
taken it away again. *It* hath chanced vnto
me

me as the Lords pleasure is. Blessed be the name of the Lord.

Theoph. This comforteth vs greatly, to heare so good and Godly words proceede
Mat. 12. out of your mouth. For of the aboundance of the heart the mouth speaketh, saith our Sauiour Christe. A good man out of the good treasure of his heart bringeth foorth good things.

Epaph. No man is good but God alone. We are all vncleane and vnprofitable seruants. If we haue ony goodnesse. it is of God: as blessed Iames saith. Euerie good
Math 19 *Esay c.4* *Luke 17* *1. Cor. 4* *Iam. 1* *John. 6.* *1. Cor. 1* gift and euery perfect gift is from aboue, & commeth doun from the Father of lights. that he which reioyseth, should reioyce in the Lord.

Christ. Now good neighbour how feell ye your self?

Epaphro. O brother *Christopher*, I perceaue there is no other way with me, but one, euen to depart from this life.

Phil. Let it neuer greeue you, most gentle neighbour, to giue ouer vnto nature, &
An exhortation to the sick to dye willingly. to depart from this world, at the calling of God. There is a time to be borne, and a
Eccle. 3. time to dye. We must be as well content

to dye, as we wer to liue, and as well pleased to liue the world, as we were to come into it. We are mortall, we therefore must needs dye. Let vs not beare heauely that necessitie importeth. God created vs that we should once dye, let vs not therfore repugne and striue against the good pleasur of God. There shall none other thing chaunce vnto vs by death, then that hath heeretofore chaunced vnto our predecessors, and shall likewise chaunce vnto our posteritie. Who hath liued, that hath not dyed?

Who doeth now, or shall liue, that shall not also taste death? One and the same way muste needs be troden of all Adams posteritie. There is no mean to escape. *Adam* sinned and became mortall. All we haue sinned also in *Adam*. Therfore al we are made in him mortall, and subiect vnto death. As by one man (saith S. P*aull*) sinne entred into the worlde, and death by the meanes of sinne: euen so death went ouer all men, in so muche as all we haue sinned, The reward of sinne is death. God in dede created man at the beginning to be immortall, and not to be destroyed by death

Psal.89.

Rom.5.

Sap.2

yea rather the Image of his own likeneſſe made he him, neuertheles through enuy of of the deuill came death into the world.

Gen. 3 The hiſtory of *Adams* fall is knowen, in whom we alſo fel. Since that time, he & all

Ioh. 3. his poſteritie haue been mortall, haue died & ſhal die. we all are now fleſh, earth, duſt, & aſhes, ſo ſon as we be borne, ſo ſone be-

Eccle. 19. ginne we to dye. This our life is nothing els, but a very paſſage vnto death: noble & baſe, poore and riche, faire, and foule, well fauored, and euill fauored, mighty & weak wiſe and fooliſhe, fortunat and wretched, ruler and ſubiect, faithfull and vnfaithful, Chriſtiane and Painim, oulde and young, Man, VVoman and Childe, euery bodely creature that liueth on the face of the earth ſhal dye, whether the life be ſchort or long, the end of it is death. All the holy Patriarkes, Iudges, Kings, Preeſts, Prophetes, & all vther which liued before the coming of Chriſt died. *Iohn* Baptiſt, Chriſts mother, & all the Diſciples of Chriſt died, Yea Chriſt him ſelf, althogh moſt innocēt and without all ſin, after he was once clad with our fleſh, and had taken on him, our nature, became mortall and to paye our raun-

raunſome vnto God the father, & to ſet vs again at libertie, he ſuffred death, euen the death of the Croſſe. Is the ſeruant greater then his Lord, or the Diſciple aboue his maiſter. *Phil.2* *Math.10*

Our God hath troden the way afore vs, and ſhall we his ſeruants refuſe to follow him? Our Maſter hath giuen vs example to dye, and ſhall we his diſciples diſdaine to practiſe the lyke? If death had beene caſt only vpon our backes which liue in this age, ſo might the burthen haue bene thought vnrighteous and intollerable, but for aſmuch as our aunceſtors haue already taſted of death, and are gone, why ſhould we that now liue beare ſo impatiently this commoun chaunce? On this condition came we al into the world, that we ſhould leaue it againe. For we be here but ſtraungers and ſoiourners, as wer al our fathers. *1.Par. 29* Our dayes on the earth alſo are but as an ſhadow, and there is none abiding. Our dayes paſſe away ſwiftly, and we are gone. *Pſal.90* The dayes of a man ar the daies of an hireling, yea wind and nothing. Man is like vnto vanity, and his dayes paſſe away lyke a ſhadow. wher is their any man that liueth *Iob.7* *Pſal. 144* *Pſal. 8.*

Iohn.14. and ſhall not ſee death: Man that is borne of a woman hath but a ſhorte time to liue, and yet the time that he liueth, he is full of miſery. He commeth vp and is cut doun like a flower. He fleeth as it were a ſhadow and neuer continueth in one ſtate.

Heb.13. Heere haue we no continuing Cittie, but we ſeek one to come. It is appointed of

Heb.9. God that all men ſhall once dye. For what

Iam.4 is our lyfe. It is euen a vapore that appeareth for a lytle time, and then vaniſheth

Iob.9. away, as *Iob* ſaith. My dayes are more ſwift then a runner, yea they paſſe away as the ſhips that be good vnder ſail, & as the Ægle that flieth to the pray. Seing it is Gods will, pleaſure & ordinance that we ſhould dye: why do we which dayly pray on this

Math.6. maner (Thy will be done in earth as it is in heauen) ſhew our ſelues vnwilling to haue the thing chance vnto vs, for the which we haue ſo oftentimes praied? It is naturall to dye: why then labour we to degenerat and grow out of kinde? Our anceſtors the moſt holy, & moſt perfite haue died: why diſdain we then to follow their ſteps? It is highly for our profit to dye: why ar we the enemyes to our ſelues? We can not ceaſe

to

to ſin except we dye: why do we not then haſte to flee from ſo great an euil? We ſhal neuer com vnto the true life wher felicitie both ioyfull and eternall is, except we dye: why then make we ſo litle ſpeede to haſte thither, wher ſo many good things ſhalbe giuen vs? we ſhall neuer haue the fruition of Gods Maieſtie, & the bleſſed company of the heuenly ſpirits, except we dye: why then do we not pray dayly vnto the Lord our God, to delyuer vs frō the ſtinking ſink of euils, I meane this worlde, that we may come & inioy his moſt glorious preſence? The very heathen, which knew not God aright, but only dreamed of the immortality of the ſoule, and looked for a better life after this, they knew not what, feared nocht death, but wiſhed death, & dyed both valiantly and ioyfully: & ſhall we being chriſtians which know God and his holy word and vnto whome ſo much comfort, hope & euerlaſting life is promiſed, refuſe gladlye & willingly to dye? VVhat a ſaying of an Ethnike is this? O immortall God, how is that pleaſant & ioyfull iorney to be wiſhed for, which being once done & paſt, ther remaineth no ſorrow, no care, no penſiue- *Lib. 1 Queſt. Tuſcula*

Lib. de Sen.

neſſe. Again. O that goodly and pleaſant day, when it ſhalbe my chaunce to leaue this filthy & troubleſom world and com to their company, that inhabit the heauens. If God wold ſuffer me that I being of this age might become an infant & ſucking childe again, I wold vtterly refuſe it, nether wold I be any meanes, call the race that I haue run, bak again, that I might again be yong For what pleaſure and commoditie hathe this life? yea rather what diſpleaſure, incō-moditie, pain, trauell, and trouble hath it not? But let it be granted that it hath pleaſure. Certes yet hath it ether ſacietie or meſure. And nature in this world hath giuen vs a place to tary in for a while, but not to dwel & cōtinue in it. The heathē writers in their monuments, call death a changing for a better life, a quiet ſleepe, a remouing from mortalitie, vnto immortalitie, frō truble vnto quietnes, frō the ſhadow of a life, vnto a very & vncounterfait life, from ſorrow vnto ioy, from euill vnto good, an hauen of reſt, a ſolace of the mind, and end of all euill & wickednes, & a beginning of all true ioy, felicitie, and pleaſure. Of theſe things may we eaſely learne, what opinion

the

the very heathen conceued of death, & shal we that profes Christe, know God, beleeue his word, and call our selues dead vnto the world, recount death an euill thing, and be loth to go vnto it, when God calleth vs, as though there were no resurrectioun of the body, no immortalitie of the soule, no lyfe efter this, no fellowship with God, & with the heauenly spirits? The Iewes also being perswaded of the resurrection of the body and of the immortalitie of the soule, dye ioyfully and with a lusty courage (which notwithstãding for their vnbeleif in Christ ar damned) and shal we which ar Christians tremble & shake at the name of death, as though after our death we should be in worse case then we be now? when to say the trueth, the faithfull Christians do then cheefly beginne to liue, when they depart from this world. All good men haue euer desired to depart from this vile & wretched lif, & to go vnto that ioyfull & blessed state of immortalitie. *Dauid* the princelike Prophet cryeth out and saith. VVo is me and sory am I for it that I must yet longer abid in this world. Again: Lyke as the Hart desireth the water brooks, so longeth my soule

Rom. 5
Col. 3

Psal. 120

Psal. 42

after thee O God. My ſoule is a thirſt for God, yea euen for the liuing God, when ſhal I come to appeere before the preſence of the liuing God?

Pſal. 84. Alſo in an other place he ſaith, O how amiable are thy dwellings, thow Lord of hoſts? My ſoule hath a deſire and longing to enter into the courts of the Lord, my hart & my fleſh reioice in the liuing God. Bleſſed are they that dwell in thy houſe, they ſhalbe alway praiſing thee. One day in thy courts is better then a thouſand. I had rather be a doorkeper in the houſe of my God, then to dwel in the tents of vngodlyneſſe. In an other Pſalme he praieth on this maner. Deliuer my ſoule out of priſon, that it may come and praiſe thy name. The holy man *Tobias* made his praier vnto God and ſaid. O Lord deale with me according to thy will, and command my ſpirit to be receaued in peace: for more expedient wer it for me to dye then to liue. How deſirous the holy apoſtle S. *Paull* was to goo from the vale of miſery vnto the heauenly kingdome, theſe his words declare manifeſtly.

Pſal. 113.

Tobie. 3

Phil. 1 Chriſte is to me life, and Death is to me aduan-

aduantage. Again: I desire to be losed & to be with Christ

VVhat shall I speake of that ancient & godly father *Simeon*, which so soon as he had seene Christe, knowing him to be the Sauiour of the world, was very desirous to dye. And brast out to these words & said. Lord now lettest thou thy seruant departe in peace, according to thy promise. For mine eyes haue seene thy saluation, which thou haste prepared before the face of all people. A light to lighten the gentiles, & the glory of the people of *Israell*. Of the like effectioun with these afore rehearsed were without dout all godly persons from the beginning, then being most ioyful whē they saw the time of their departure, from this wretched world to be come: so lykewise brother *Epaphroditus*, ought both ye and we to reioyce & be glad when death approcheth and commeth vpon vs. For then beginneth our felicitie, welth, quyetnes, safety, ioy, pleasure, comfort, and glory, as the voice from Heauen said. Blessed are the dead which dye in the Lord. For from hence forth the Spirit saith, that they shall be at rest from their labours, paines, and

Luke. 2.

Esay 42.
Esay. 46
Acts. 13

Apo. 14

and trauails. Precious & right deere in the
Pſal. 116. ſight of the lord, is the death of his Saincts,
ſaith the Pſalmiſt. The ſoules of the righ-
Sap. 3 teous (ſaith the wiſe man) are in the hand
of God, and that paine of death ſhall not
touch them. In the ſight of the vnwiſe they
appeere to dye, but they are in peace. Let
vs not therefore feare death. To the Infidel
and vnfaithfull man, death is both fearfull
& terrible: but to a faithfull man it is both
pleaſant and amiable. Therefore neigh-
bour *Epaphroditus*, as you haue hetherto in
all your words ſhewed your ſelfe a faith-
full man, and well contented to obeye the
will of God, ſo likewiſe practiſe the ſame
now in your works.

If the good pleaſure of god be through
this ſickneſſe to call you out of this vale of
miſerie, ſtriue not againſt the will of God,
but ſubmit your ſelf to gods holy working,
and doubt nothing, but it ſhalbe to your
great commoditie, and ſingular profit. For
Rom. 8. all thinges worke for the beſt vnto them
that loue God. God hath appointed the
Iohn. 14.
Iohn. 11 bounds of your life, & beyond that ye can
not goe. When the twelfth houre cõmeth,
then ſhall ye make an end. Labour there-

fore

fore to make ſuch an end, as god therwith may be pleaſed, ſeeing you know and are fully perſwaded, that not an haire doth fall from your head without the goodwill of God, much leſſe ſhall your life be taken awaye from you, till the verie houre commeth, which god hath appointed, in whoſe hands onely are the Kayes both of life and death. *Math.* 10 *Luka* 12. *Apoc.* 1. *Pſal.* 13

Epaphrod. Death is terrible and fearfull.

Phile. The wiſe mā ſaith: O Death, how bitter is the remembrance of thee to a mā that ſeeketh reſt and comforte in his ſubſtaunce and riches, vnto the man that hath nothing to vexe him, and that hath proſperitie in all things? yea, vnto him that ſetteth al his mind on belly cheer. O death how acceptable & good is thy iudgement vnto the needfull, and vnto him whoſe ſtrength faileth, and that is now in his laſt age? &c. Be not thou afraid of death, remēber them that haue bene before thee, and that come after thee. This is the iudgemēt of the Lord ouer all fleſh. And why wouldeſt thou bee againſt this pleaſure of the hygheſt? &c. *Eccle.* 41. Remedies againſt the feare of death.

To the vnfaithfull, death in deed is terrible and fearefull. For then beginne their sorrowes and miseries, their plagues and torments, as we may see in the History of the rich man. Bot to the faithful and true beleeuing, death is pleasant and amiable. As it is written. Precious in the sight of the LORD is the death of his Saints. For then ceas all their miseries and trauels, and beginne their ioyes and pleasures,

Luke. 16.

Psal. 116.

Apo. 4

Sap. 3

Whosoeuer is a true Christian, & fixeth the eyes of his mind through true faith, on the death of Christ, he shall not greatly be afraid of death, but he shall rather triumph ouer death, and with a lusty courage say thus vnto death: O death, I will be thy death. For death is swallowed vp into victory through Iesus Christ our Lord, The sting of death can now no more hurte the faithful. As our Sauiour Christ testifieth Verily, verily, I say vnto you. He that heareth my word, & beleueth on him that sent me, hath euerlasting life, & shall not cum into damnation, but is escaped from death vnto lif. Again: verily, verily I say vnto you he that puteth his trustin me, hath euerlasting life. I am the liuing bread, which came doun

Ose. 13
1. Cor. 15

Iohn. 5.

Iohn. 6.

Iohn 8

doun frō heuen, if any mā eat of this bread he ſhall liue for euer. Item, Verily, verily, I ſay vnto you, If a man keepe my ſaying, he ſhall neuer taſte death. Alſo in an other place. I am the reſurrection and lyfe. He that beleeueth in me, although he be dead yet ſhall he liue, and euery one that liueth, and beleeueth in me, ſhall neuer dye. *Iohn. 11.*

Remedies againſt the paines of death.

Epaphro. Death is painfull.

Phil. VVho will not be content to ſuffer a lytle and ſhort pain, that he may for euer after enioy continual quietnes and euerlaſting reſt? No thing is gotten without pain & trauaill, no man is crowned except he ſtriue lawfully. The afflictions of the life are not worthie of the glory, which ſhal be ſhewed vpon vs, notwithſtanding if wee dye with Chriſte, we ſhall alſo liue with him. If we ſuffer, we ſhall reign with him. *2. Tim 2. Rom. 8* *2. Tim. 2*

Therefore be of good comfort, God is faithfull, which will not ſuffer you to be tempted aboue that you ar able to beare.

The Lord our God is a Father of mercies, and God of all conſolation, which will without all dout be preſent with you, and comfort you in al your ſickneſſis & paines. For as the afflictions of Chriſt ar plenteous *2. Cor. 1.*

in

in vs: euen ſo is our conſolation plenteous by Chriſt. As you are partaker of the afflictions: ſo ſhall yee bee partaker alſo of the conſolation. For this ſhort & light trouble, ſicknes, and paine, prepareth an exceeding and an eternall waight of glorie vnto you, while you looke not on the things which ar ſeene, but on the thinges which are not ſene. For the things which are not ſene are eternal. If you conſider the great & intollerable paines, that many good & godly mẽ haue ſuffred on their bodies for chriſts ſake, it ſhall the leſſe greeue you to beare this your ſicknes, yea death & the paines thereof. The Prophet *Eſay*, for the hope of euerlaſting life, ſuffred his body to be cut a ſunder with a ſawe of wood. *Ieremie* was ſtoned vnto death. *Amos* after many grieuous torments, was thruſt into the temples of the head with a great naile of Iron, & ſo ſhortly after died. *Iohn* Baptiſt was caſt into priſon & beheaded. *Iames*, the brother of *Iohn*, was ſlain with the ſword. *Stephen* was ſtoned to death. Chriſt our lord & ſauiour ſuffred moſt bitter pains, & died the death of the croſſe. I paſſe ouer many other both of the old & new Teſtament, which refu-

2. *Cor.* 4

Math. 14

Acts. 12

Acts. 7

Mat. 27

ſed

ſed no kinde of paines, ſo that they might obtain the reward of euerlaſting life, ſome (as the bleſſed Apoſtle ſaith) were tryed with mocking & ſcourgings, with bonds & priſonment, ſome were ſtoned, ſõe were hewẽ aſunder, ſome were ſlain with ſword all were troubled & vexed. How glad, ioyfull, & redy the holy Apoſtle S. *Paul* was to ſuffer all kind of paines, & torments for the glorie of god, theſe his words do aboũdãtly ſhew. The holy ghoſte doth teſtifie in euery citie, ſaying, that bõds & troubles do abide me, but I care not for them: neither is my life deare vnto mee, ſo that I may finiſh my courſe with ioy, &c. Again, I am readie not only to be bound, but alſo to dye at *Ieruſalẽ* for the name of the Lord Ieſu. What ſhall I ſpeak of the other bleſſed Martyrs, whereof ſome were deuoured with wilde beaſts, ſome burnt with fire vnto aſhes, ſõe broiled vnto death vpõ hote Coles, ſome ſlaine with the ſword, ſome hanged vpon gibbits, ſõe pearſed to death with arowes, ſome beaten to death with ſtones, ſome boiled, ſome rent in peeces with hote burning Irõ crõmes, ſome racked, ſome drowned, ſome cruelly murthred in priſons, &c.

Heb. 11

1 *Par.* 14
4. *Reg.* 1

Act. 20.

Acts. 21.

VVho is able to declare the moſt bitter paines, & greeuous torments, which they gladly ſuffred on their bodyes, for the glory of God, and the fruition of his Maieſtie? If ye conſidder theſe things well, you ſhall eaſily find, that the paines which you now ſuffer, are nothing to be compared vnto the moſt bitter and intollerable torments, which the men of God ſuffred. And notwithſtanding if you abyde theſe light paines ioyfully, patiently, and thankfully, you ſhall moſt certainly enioy and poſſes that heauenly Kingdome which they haue already obtained.

Faint not therefore, good neighbour *Epaphroditus*, but abide the good pleaſure of God, and his bleſſed working, ſo ſhall he without faill, bring all things to ſuch paſſe as ſhall be moſt vnto his glory, and vnto your comfort.

Remedies againſt thought taking for departing from worldly goods, *Gen.* 47. *Pſal.* 39 1. *Pet.* 2 *Heb.* 13.

Epaphro. Death taketh me away, from my gorgeous and pleaſant houſes, & from all the temporall things that I haue.

Phil. In this world we all are but ſtrangers and Pilgrimes, we haue here no dwelling cittie, but looke for ane other that is to come. The houſes that you leaue behind you

you heere, be they neuer ſo gorgeous and pleaſant, are but earthly, made of clay, and wether beaten ſtones, and ſhall in proceſſe of time decay, and returne vnto duſt, & become things of naught. But efter your departure from this vale of wretchednes, you ſhall haue a building of God, an habitation not made with hands, but euerlaſting in heauen. You ſhall dwell in a citie that is of pure golde, like vnto clear glaſſe, and the foundations of the walles of this cittie, are garniſhed with all maner of precious ſtones, the gates are of fine Pearle. Yea the ſtreetes of this Heauenly Cittie are of pure golde. It hath no need of the Sun, nether of the Moone to lighten it, for the brightnes of God doth lighte̅, & the Lamb is the light of it. And as touching your other temporall things from the which as you ſay, death taketh you away, you haue no cauſe to be ſory for that. For as concerning your gallant apparell, which if they be not worne will ſone be motheaten: if they be worne they wil ſhortly fall to rags in the ſteed of them, you being once placed in the heauenly cittie, ſhall be clothed of God with white garments, which ſhal

2. Cor 5

Apo. 21

neuer wax old, but alwayes abyd glorious
Apo. 3 and incorruptible. You ſhall alſo haue a golden Croun vpon your head,& you ſhal ſit with Chriſt vpon his ſeat. And in the ſtead of your dainty fare (which how vile it is efter the diſgeſtion you knowe) ye ſhall
Apo. 3 eat in the kingdome of God *Manna*, that is hid, yea ye ſhall eat of the trie of life which is in the midſt of the Paradiſe of God,& this meat ſhall abide for euer moſte pleaſaunt and vncorruptible. And touching your golde & ſiluer, and ſuch other worldly treaſures, wherwith God bleſſed you into this world for a ſeaſon, neuer remember them any more. but bid them farewel. For what other thing are they (ſeeme they neuer ſo precious, pleaſaunt, and goodly) then red & white earth, and heereſter ſhall returne vnto duſt? In the ſteade of them God in his kingdome ſhall giue you ſuch treaſures as neuer man with mortall eyes ſawe the like. You alſo ſhall haue ſuche ioyes and pleaſures, as nether eye hath ſeen the like, nor eare heard the like, neather is any man able to conceaue thē in his hart, ſo great ar
Eſay. 44 the treaſures, ſo infinite are the pleaſu-
1. Cor. 2. res which God hathe prepared for them

that

that loue him.

VVho will not be glad to chaunge lead for ſiluer, and copper for gold, corruptible & earthly things, for immortall & heauēly treaſures? Here ſe you that you looſe nothing by death, but get very muche: ſo that you may now ſay with the holy Apoſtle. Chriſt is to me life, and death is to me uantage. *Phil.* 1

Epaph. Death taketh me away from my deer freends, in whoſe company I greatly delight,

Remedies againſt thought taking for departing from worldly freends

Phil. In worldly freendſhip there is no certaintie nor aſſurance. He which this day is a freend, is to morow an enemy, this is proued true among men, almoſt by dayly experience. There are dyuers kindes of freends, as the wiſeman teacheth. Some be freends but for a tyme, ſuche will not abid in the day of trouble. Some be freends for the table ſake, and when a man falleth into pouertie, continue not. Some be freends onely in countenaunce, and in heart, hate moſte extreemly. Some be earneſt & harty freends which will abide by a man, when fortune is moſte froward. But, of theſe there are very few. And they which *Eccle.6.* Of worldly freendſhip.

now be ſuch, may ſuddenly through occaſion, be made a mans vtter enemy. There-
Pſal. 145 fore ſaith *Dauid*. Put not your confidence in Princes, nor in the Childreen of men, in
Iere. 17. whom there is no health. Alſo the prophet ſaith. Curſed be he that truſteth in man, & maketh fleſh his ſtrength. Ye ſee in the
Ioh. 6 goſpell that they which ſo deerly looued Chriſt, that they would haue made him a King, ſhortely after for no occaſioun fell a-
Math. 21, way from him, and followed him no more. *A*gaine, thoſe people which very ioyfully receaued Chriſt when he came riding into *Ieruſalem*, cut doun bowes, ſtrowed them
Luke. 19 in the wayes, yea and ſpred their garments
Iohn 12, in the wayes, and cryed with a loud voice ſaying. Good lucke vnto the ſonne of *Dauid*. *B*leſſed is he that commeth in the
Math. 27 name of the Lorde, within few dayes ef-
Iohn. 19 ter cried with a ſtout voyce and ſaid: To
Iohn 18. the Croſſe with him, to the croſſe with him If thou letteſt him go, thou art not *Cæſars* freende. If he wer not a naughty pack, we wold neuer haue deliuered him vnto thee. Beholde the freendſhip of this world. Nei-
Pſal. 62. *Pſal. 116* ther let any man promiſe him ſelfe better things of his now moſt deer freend. Men

are

are vain & lyers, fleeting and vnstable. But when you come into the kingdom of God, you shal haue such freends, as shal for euer continue faithfull louing & constant. God the Father, God the Sonne, and God the holy Ghost shall be your freends, which do neuer chaunge but alwayes abide one. *Psal.* 101 *Mal.* 3

All the glorious Angels and blessed Spirits of Heauen shall be your freends also. Who will not gladly chaunge vncertaine freends for such as ar most certain & most faithfull? Haue you now lost any thing by departing from worldly, vnto Heauenly freends?

Epaphro. But I shall neuer more se them nor haue company of them, that we may reioice and be glad again togither.

Phil. If your freends liue in the feare of God, and departe in the Christian faith, they may be sure to come thither wher you shall be, euen vnto that glorious Kingdome of God, wher you shall both se thē, know them, talk with them, and be muche more mery with them then euer you were in this world. Of knowing one an other efter this life.

Christ. many dout of that.

Phil. VVhy so? Shall the knowledge of

Gods elect & choſen people be leſſe in the Kingdome of GOD, then it is in this world? VVe being in this corruptible body, know one another, when we ſe not God but with the eyes of our faith: and ſhal we not know one another efter that we haue put of this ſinfull body, and ſe God face to face, in the ſight of whom is the knowing of all things? VVe ſhall be like the glorious Angels of heauen, which knowe one another, can it then come to paſſe that one of vs may not know another? Shall we be equall with the Angels in other things, & inferior vnto them in knowing one another? We ſhall know and ſe Chriſt as he is, which is the wiſdome, image, & brightnes of the heauenly father, and ſhall the knowledge of one another be hid from vs? VVe are members all of one body, and ſhall we not know one another? we know our head which is Chriſt, and ſhal we not know our ſelues? we ſhall be cittizens of one heauēly cittie, where continuall light ſhal be, & ſhall we be ouerwhelmed with ſuch darknes, that we ſhall not ſee and know one an other. They that in this worlde be ſinging men, continuing togither in a place, but for a ſeaſon

2.Cor,12
1.Iohn.3.
Math.22
1.Iohn.3
Heb. 1.
Rom.12
2.Cor.11
Col.1
Ephe, 1
Apo. 21
Pſal. 83.

a ſeaſon, know one another, and ſhall we, which for euer ſhal continue togither ſinging, praiſing and magnifiing the Lord our God, not know one another? They that are in houſhold, & ſerue one Lord & maiſter. know one another in this worlde, & ſhall not we knowe one another, which in the kingdom of heauen, ſhall continually ſerue the lord our God, togither with one ſpirite, and with one mind? There is a certain knowledge one of another heere in the earth euen among the vnreaſonable and brute beaſts, & ſhall our ſences be ſo darkned in the life to come, that we being immortall, incorruptible & like vnto the Angels of God, yea ſeing God face to face, ſhal not knowe one another? we ſhall knowe God as he is, and ſhall we not knowe one another? *Adam* before he ſinned being in the ſtate of innocẽcy, knew *Eua* ſo ſone as God brought her vnto him, and called her by her name, & ſhall not we being in heauẽ, wher we ſhalbe in a much more bleſſed & perfect ſtate then euer *Adam* was in *Paradiſe*, know one another? Shall our knowledge be inferiour to *Adams* knowledge in *Paradiſe*? when Chriſt was tranſſigured in

Apo. 4. 5, 7 11, 12,

Gen. 2

mount *Tabor*, his Disciples *Peter*, *Iames*, and *Iohn*, did not only knowe Christe, but also *Moyses* and *Helias*, which talked there with Christ, whom notwithstanding they had neuer seene nor knowen in the flesshe. Wherof we may learne that when we com to behold the glorius Maiestie of the great God, we shall not only knowe our Sauiour Christ, and such as with whome we were acquainted in this world, but also all the elect & chosen people of God, which haue beene from the beginning of the worlde, as the holy Apostle saith. *Ye* are come to the mount *Sion*, and the cittie of the liuing God, the Celestiall I*erusalem*, and to ane innumerable sight of Angels, and vnto the Congregatioun of the first borne sonnes which are written in Heauen, and to God the Iudge of al, & to the spirits of *Iust* and perfect men, and to Iesus the Mediator of the new Testament. &c. Whē we are once come vnto that heauēly I*erusalem*, we shal without al dout both se & know *Adā*, *Noe* *Abraham*, I*saac*, I*acob*, I*oseph*, *Moses*, *Samuel* *Dauid*, I*osias*, I*ohn baptist*, *Mary* the mother of Christ, *Peter*, I*ohn*, I*ames*, P*aull*, & all the moste blessed company of the Patriarkes, Prophets

Matth.17 *Mar.9.* *Luke.9.*

Heb.12.

Prophets, Apoſtles, Martyrs, with all other the faithfull. As we are all members of one body, whereof Ieſus Chriſt is the head: ſo ſhall we know one another, reioyce together, and be glad one with another. Moreouer, the hiſtorie which wee reade of the rich vnmercifull man, and of *Lazarus*, declareth euidently, that in the life to come, we ſhall know one another. In that we ſee that the rich glutton being in Hell, did knowe both *Abraham*, and *Lazarus* being in ioye, and that *Abraham* alſo knew that vnmercifull rich man, although the one was in glorie, the other in paine. If that they which ar in hell, do both ſee & know them that are in heauen, and they which are in heauen, knowe them alſo that are in Hell, the one place being ſo farre diſtant from the other: much more do they know one another that be Citizens in one Citie, fellow heires of one kingdome, members of one body, and fellowe ſeruants in one houſhold, ſeruing one Lord and God. If there bee mutuall knowledge after this life betweene good and euill: much more ſhall the ſaints and the holy ones of God, know one another in the kingdom, of our *Luke.16.*

heauenly father. Our ſauiour Chriſt ſayd to his diſciples. Whē the ſonne of mā ſhall
Math. 19 ſit in the ſeat of his Maieſtie, you alſo ſhall ſit vpon the xij. ſetes, iudging the xij. trybs of Iſraell. If after the generall reſurrection, and at the iudgemēt one ſhould not know another, how ſhall thē the Apoſtles iudge them vnto whome they preached? They cannot iudge and be witneſſes of the condemnation of them, whom they know not. Hereof alſo it manifeſtly appeareth, that
Iohn. 21. after this life one of vs ſhal know another. After that Chriſt was riſen againe, and had a glorified body, the Apoſtles knew him, yea & that ſo perfectly that none of them needed to ſaye vnto him. What art thou? For they knew well that hee was the lord. Hereof may it truely bee gathered, that the faithfull ſhall as perfectly knowe one another in the life to come, as the Apoſtles
Math. 7. Mar. 9. knewe Chriſte after his reſerrection, or as
Luke. 9. *Peter*, *Iohn* and *Iames*, knewe *Moyſes* and *Helias*, in the mount *Tabor*, when Chriſte was tranſſigured. Many other thinges might bee alledged out of the holy Scripture to declare that wee ſhall knowe one ãother after this life, but theſe for this preſent

ſent may ſeeme to any indifferent perſon aboundantly to ſuffice. If I ſhould reherſe to you all the ſayings both of the ancient, and late Writers concerning this matter: I ſhould ſpend a great part of this day, and to much trouble you, notwithſtāding I will rehearſe one thing of S. *Gregory* in his Dialogues and bid all the other farewell. There is a certain thing (ſaith he) in gods elect & choſen people, which is to be marueled at, for they (being in heauen) do not only know them whom they knew in this world, but they know alſo the good people, whom they neuer ſaw, euen as perfectly as though they had afore both ſene and knowen them. For whē they in that euerlaſting inheritance ſhal ſee the aunciēt fathers, they ſhall not be vnknowen to thē in ſight, whō they alwayes knew in worke, for when all they with one cleareneſſe doe beholde God, what is it that they ſhould not there knowe, where they knowe him that knoweth all things? *Lib.* 3 *Cap.* 33.

Epaph. This is a comfortable hearing.

Phile. No leſſe true then confortable.

Epaph. I truſt then within few houres to ſee all the faithfull, which before me haue departed in the Lord, my children alſo, and

all my other acquaintance.

Phile. You ſhall both ſee them, knowe them, reioyce and be merie with them.

Euſeb. I maruell that any man ſhould doubt of this doctrine, being ſo clearely ſet forth by the authority of the holy ſcriptures, and by the teſtimonies of the godly writers: ſeeing that the very heathē which know not god aright, being perſwaded of the immortality of the ſoul, neuer doubted of it, but were thorowly reſolued, that ſuch as liued in this world iuſtly and vprightly, and deſerued well of the common wealth, whenſoeuer they departed from this life, ſhould goe vnto the bleſſed companie of the immortall gods, and there not only ſee & know the gods, but alſo al thoſe noble, good and vertuous perſons that euer liued in this worlde, as well ſuch as they neuer knewe, as alſo thoſe, whome in this world they did moſt perfectly knowe. And they being thus perſwaded, deſired death, at the leaſt whē the time of their departure came, they tooke the death the more ioyfully & patiently. I will rehearſe to you the words of one, or two of them. I haue a great deſire (ſayd *Cato* the elder) to ſee your fathers whome

whome I honoured and loued. But I wiſh not onely to talke with them, whom I haue knowen in this world, but with ſuch alſo, as of whome I haue heard and read, yea & I my ſelfe haue written. If I were once going thitherward, I would neuer haue mind to returne hether again. Againe hee ſaith: O that noble and pleaſant daye, when it ſhalbe my chaũce to come vnto that heauenly companie and bleſſed fellowſhip, & departe from this troublous and ſtinking world. For then ſhall I go not onely vnto thoſe men of whome I ſpake vnto you before, but alſo vnto my *Cato*, which was as worthie a man as euer liued, and as noble. And it is written of *Socrates*, that when he went vnto his death, among many other things he ſaid: that it is a moſt bleſſed and goodly thing for them to come together, which haue liued iuſtly and faithfully. Oh (ſaith he) what a great pleaſure thinke you it to be, friendly to talk with *Orpheus*. *Muſeus*, *Homerus*, *Heſiodus*, and ſuch like? verily I would dye full oft, if it were poſſible to get thoſe things that I ſpeake of. Thus ſee wee that many among the verie heathē, which were perſwaded of the immor-

Lib. de Senect.

Lib. 1. Queſt. Tuſcula.

talitie of the ſoul, beleued that they which in this world liued godly, iuſtly, & honeſtly, ſhould all go vnto a ioyfull place of reſt, & there hauing the bleſſed cõpany of the immortall gods, they ſhould knowe one another, talke and reioyce one with another.

Theoph. As touching the Ethnicks, which in this world lead a iuſt and vpright life in the ſight of men, I pronounce nothing, but leaue them vnto gods iudgement: but as concerning the faithfull Chriſtians which beleeue in God, feare and loue god, are perſwaded of their ſaluation in Chriſts blood and frame their life vnto the vttermoſt of their power, according to the commandements of God, as they ſhall all obtain one glorious kingdome, and be citizens of one Cittie: ſo likewiſe ſhall they ſee & knowe one another, talke, reioyce, and be merrie one with another, this is my beleef.

Phil. I agree with you in opinion, concerning this matter. Therfore good neighbour *Epaphroditus*, bee of good cheer, tak a good hart vnto you, faint not, neither feare you death: for the time is at hand that you (leauing this wretched world & the in-

inhabitants thereof) ſhall come vnto that moſt glorious and Heauenly kingdome, where you ſhall haue the ſight and knowledge not only of God, and of his holy Angels, but alſo of all Gods elect and choſen people. All your deer friēds, which ar gone afore you, ſhall glorioufly come and meet you, ioyfully receiue you, gladly preſent you vnto the Maieſtie of god, and ſo ſhall you altogether remaine in all glorie and ioy for euer and euer.

Epaphro. Amen. God graunt.

Chriſt. Sir, how do you?

Epaph. I truſt you doe remember what my Neighbour *Philemon* hath ſayde vnto you.

Epaph. Yea right well, I thanke God.

Chriſt. Then Sir, I pray you be of good comfort.

Epaph. I am well content to forſake the world, and all that is in the world, and to go vnto thee my God.

Euſeb. I truſt that there is none other thing that troubleth you.

Epaph. Yes not outwardly, but inwardly.

Euſeb. Inwarde trouble is the greateſt griefe in the world. Declare I praye you

what it is, and we will do the beſt wee can to quiet your minde.

Epaphro. Let me alone a litle, and praye for me.

Euſeb. Well content. Neighbours, let vs commend this our ſicke brother vnto God with our prayers: for he deſireth it.

Phil. God commandeth vs by his holie Apoſtle, ſaying: If any bee diſeaſed among you, let him call for the elders of the congregation, and let them pray ouer him, and annoint him with Oyle in the name of the Lord. And the prayer of faith ſhal ſaue the ſick, and the Lord ſhall raiſe him vp, and if he haue committed ſinnes, they ſhalbe forgiuen him. Knowledge your faultes one to another, and pray one for another that yee may be healed. The prayer of a righteous man auaileth much, if it be feruent. Let vs therefore kneele downe and pray. O Lord heare our prayer.

Iam. 5.

Euſeb. And let our crye come vnto thee.

Phile. O Almightie & euerlaſting god, which lightneſt all mē that come into this world: wee beſeech thee lighten the hart of this ſick, weake, & diſeaſed perſon, with the beames of thy diuine grace and mercy that

A Prayer.

that all his thoughts, wordes, and workes, may be so directed, that he may be acceptable to thy godly maiestie in true faith, & perfect loue, through thy onely Sonne Iesus Christ our Lord and Sauiour.

Christ. Amen.

A prayer.

Phile. Oh eternall and mercifull God, look down from heauen, and visit this thy weake seruant, as thou diddest visite *Toby*, and *Sara*, *Peters* wiues mother, and the Capitains Seruant. Blesse him as thou didst blesse *Abraham*, *Isaac*, and *Iacob*. Beholde him O Lord, with the eyes of thy mercie. Repleniſh his hart with all ioy, and keepe from him all sinfull thoughts and wicked imaginations. And send downe thine Angell of peace, that hee may keepe & defend him in euerlasting peace throgh Iesus Christe thy deare Sonne our Lord and Sauiour.

Euseb. Amen.

A Prayer.

Phil. O Lord Iesu Christ, the alone sauiour of the world, and true Physition both of body and soule, wee most humblie beseech thee mercifully to beholde this our sick brother, which is a member of the misticall body, wherof thou art the head, & a

branch of the which thou art the true vine. Be thou vnto him the moſt louing *Samaritan*. Poure wine & Oile into his wounds, bind thē vp, lay him vpō thy beaſt & neuer leaue him vntil thou haſt b ought him into that Inne, which is the glorious kingdome of thy heauenly father, Remoue frō him all vnfaithfulnes & miſtruſt, and graue in his hart true & earneſt faith in thee, and in thy moſt precious bloud: ſuffer him not to diſpaire, nor to doubt of thy godly grace. Let the remembraunce of thy moſt mercifull promiſes, ſet forth in thy holy goſpell, neuer be out of his hart. Suffer not ſathan to preuaile againſt him. Let not his cōſcience be cumbred with the terrours, either of ſin or death. Be thou his ſtrōg Caſtle & mighty fortreſſe. Aſſiſt him now in this his grieuous affliction. Let not his ſoule be a pray vnto his enemies, neither giue thou him ouer into the cruell hands of his terrible aduerſaries: but ſhew vpō him preſently thy bountifull goodnes, that hee through thy helpe hauing the ouerhand of ſathan may finiſh his courſe with ioye: and ſo after his departure frō this troublous world, come vnto the bleſſed hauen of quietnes, where

Col. 1

Iohn 15.
Luke. 10.

thou

thou with the father, and the holy ghoſte, liueſt and raigneſt one true & euerlaſting god, world without end. *Theo.* Amen.

Epaph. O Lord rebuke me not in thine indignation, neither chaſten me in thy heauie diſpleaſure. Haue mercie on mee, Oh lord, for I am weake: heale mee (O Lorde) for all my bones ar ſore troubled: yea my ſoule is grieuouſly vexed, but Lorde howe long? O how lõg wilt thou defer thy help? Turne thee ô Lorde, and deliuer my ſoule: Oh ſaue me for thy mercies ſake. *Pſal. 18* *Pſal. 6*

Phile. O neighbour, how is it with you?

Epaph. Nowe that I had through your godly exhortations well digeſted my departure from this world, and was well cõtent to go hence, whenſoeuer the Lord my god calleth mee: nowe am I ſo troubled in my cõſciẽce, that I begin almoſt to diſpair of gods mercy toward me, yea & wiſh that there were no god, nor no life after this. Remedies againſt deſperation.

Phile. Gentle brother faint not in your faith, nether diſpaire you of the great mercies of God, but call on the Lorde your God with ſtrong faith, & he full graciouſly will ſend preſent remedie for you from his holy temple.

Epaph. Oh my conſcience is grieuouſly vexed, troubled, & diſquieted, while I behold the fierce wrath of God againſt ſin, and conſider howe wicked a life I haue lead, and howe often I haue broken Gods holy commandements.

Phil. Feare not deer brother, for though you be neuer ſo ſinfull, god is mercifull. Though your ſinnes bee great, yet are the mercies of God much greater. God ſaueth not vs, becauſe we are righteous, and without ſinne, but for his mercie, and promiſe ſake, when he ſeeth vs repent, beleeue, and ſeeke for remedie at his hand, for Chriſtes precious blouds ſake. *Titus.3.*

Epaphro. Sathan now in this my ſickeneſſe doth ſo moleſt and trouble me, that me think I feel a very hel within my breſt.

Remedies againſt the temptations of Sathan.

Phile. The manner of Sathan, which is the common aduerſarie of all men, is whē any man is grieuouſly ſick and like to die, ſtraightwayes to come vppon him at the beginning very fiercely, & ſhew himſelfe terrible vnto him, and to caſt before his eyes ſuch a miſte, that except hee taketh heed, hee ſhall ſee nothing, but the fierce wrath, & terrible iudgemēt of god againſt

Note

ſinners

ſinners, againſt ſinne, deſperation, death, and hell, and whatſoeuer maketh vnto the vtter cõfuſion of the ſick mans cõſcience.

Epaphro. So it is now with me.

Phile. Feare not. It is his olde property. If you had lead as holy & as perfect a life, as euer did man in this world, yet woulde he deal on this maner with you. He knoweth rightwell, that the tyme of your departure is at hand, and that god will ſhortly call you from this ſorrowfull and mortall life, vnto a bleſſed and immortall life. Therefore laboureth hee vnto the vttermoſt of his power, to plucke you from ſo ioyfull a ſtate, and to make you his pray. But bee you not afrayde. For whome of Gods elect hath hee let paſſe vnaſſailed, vntempted, or vnproued: Hee feared not to aſſaye the Sonne of God, after hee had put on our nature: and thinke you to eſcape free? His nature, diſpoſition, and deſire is to deſtroye: maruell you therefore if hee goe about to ſeek your deſtruction? His propertie is to diſquiet: wonder you therefore if hee trouble you? Hee is a lyer, what trueth therfore can come out of his mouth? If hee ſay vnto you that God is an-

Math. 4

Iohn. 8

grie with you, and will deſtroy you, knowe him to be a lyer: & whatſoeuer he ſaith againſt your ſaluation, beleeue it not: but know it to be a lie. Hee is murtherer: what life then can come frō him? He is an accuſer of the brethren? how then cā he ſpeake any good or comfortable thing vnto you: He is your vtter enemie: how then it is poſſible that he may be your frend, and ſeeke your quietnes? Feare him not therefore. He is but a coward & a verie ſlaue, they be but brags whatſoeuer hee threatneth. *He* may well hiſſe at you, but hee cannot ſting you. He may look vpon you with a terrible and fearefull coũtenance, but he cā do you no harme. He may go about to tempt you, but to ouercome you, it lieth not in his power. Heare what S. *Iames* ſaith: Reſiſt the deuill and he ſhall flie from you. Draw nye vnto God, and he ſhall draw nye to you.

Iohn 8

Apo. 12

1. Pet. 5.

Iam. 4.

Epa. Yea, but how ſhall I reſiſt the deuill?

Phile. Not as the ſuperſtitious Papiſtes were wont to doe, with caſting of holie water about your chāber, with laying holy bread in your windowe, with pinning a croſſe made of halowed Palmes at your beds hed, nor with ringing of the halowed bell,

How to reſiſt the Deuill.

bell, or other ſuch beggerly ſuperſticious, popiſh, and deuilliſh ceremonies.

Epaph. How then?

Phile. With faith, with prayer, & with the word of god.

Epaphro. How with faith?

Phil. Caſt the eyes of your minde with ſtrong faith on the ſeede of the woman, which hath trodden downe the ſerpentes head, and deſtroyed his power, as he ſaith by the prophet: Oh hell, I will bee thy deſtruction, which by dearh hath put him to flight that had Lordſhip ouer death, euen the Deuill, that hee might deliuer them which throgh feare of death were all their life time ſubdued vnto bondage: which alſo (as the Apoſtle ſaith) hath ſpoyled rule and power, and hath made a ſhew of them openly, and hath triumphed ouer them in his owne perſon. So ſhall you be ſure to eſcape his greeuous aſſaults. For the ſonne of God appeared for this purpoſe, euen to deſtroy the works of the deuill. Chriſt was figured by that braſen ſerpent which God commaunded *Moyſes* to ſet vp in the wilderneſſe, adding this promiſe vnto it, that whoſoeuer being ſtrickē of the firy ſerpēts

Oſe. 13
Heb. 2.
Col. 2
1. *Iohn.* 3
Num. 21

did looke on that, he ſhould be healed. After this maner it is betwene Chriſt and vs. If that fiery ſerpent the deuill hath ſtriken & wounded vs, let vs look vpō Chriſt with ſtrong faith, and wee ſhall ſurely for Gods promis ſake, be made whole, as Chriſt him
Iohn. 3 ſelf teſtifieth, ſaying: As *Moyſ.* lifted vp the ſerpēt in the wildernes: ſo muſt the ſonne of man be lifted vp, that all that beleue on him ſhold not periſh, but haue euerlaſting life: for god ſent not his ſon into the world to cōdemne the world, but that the world ſhould be ſaued through him. If ſathā therfore hath either wounded you alreadie, or els goeth about ſo to do, feare not, repaire vnto Chriſt, look on him with the eyes of your faith, ſo ſhall you be free from his venimous iawes. For as you ar now tempted,
Heb. 11 ſo were all godly men, but they ouercame the tempter through ſtrōg faith in Chriſt.
1. Pet. 5 Therfore ſaith *S. Pet*: Be ye ſober & watch, for your aduerſarie the deuill goeth about like a roaring Lyon, ſeking whom he may deuour, whome reſiſt ye ſtrong in faith.
1. Iohn. 5 S. *Iohn* alſo ſaith. This is the victorie, which ouercōmeth the world, euen our faith. Not only all godly and faithful mē were tempted,

ted, but also our Sauiour Christ. And this is a great comfort for vs. For in that it fortuned him self to be tempted, he is able to succour them also that are tempted. Christ being tempted, ouercame his temptations to get vs the victorie ouer the tempter. His triumph is our victorie, and his victory is our triumph. VVhatsoeuer he did and got in his humanitie, he did and got it not for him selfe, but for vs. And God is faithfull (saith the Apostle) which will not suffer you to be tempted aboue your strenth, but will in the midst of the temptatiō mak a way, that ye may be able to beare it. Beleeue therefore in Christ, and you ar without all daunger.

Math. 4 *Heb.* 2. Note 1. *Cor.* 10

Epaph. I beleeue, Lord helpe thou mine vnbeliefe, O Lord encrease my faith.

Mar. 9. *Luke.* 13.

Phil. Feare you not, but God both will and doth heare your prayers: for the Lord is nie vnto all them that call vpon him in trueth.

Psal. 143

Epaph. You made mention also of prayer, saying that that is also a mean to resist Sathan.

Of prayer

Phile. I reioyce greatly, and I giue God most harty thankes that in this your sick-

ſickneſſe, your memory continueth ſtill ſtedfaſt and perfect.

Epaph. I praiſe God for it.

Phil. That prayer is a neceſſary remedy for the auoyding of Sathans temptations, the holy Scriptures teach manifeſtly in diuers places.

Math. 26 Our Sauiour Chriſt ſaith watch & pray

Mar, 6, that ye fal not into temptation. *A*gain: this kinde of Deuils is not caſt out, but by prayer and faſting. To repreſſe the temptations of Sathan, al godly men euen from the beginning, fled vnto faithfull prayer, as a mighty and ſure defence againſt ſathan and all his craftie aſſaultes. And God hathe commanded vs to pray, whenſoeuer we ar troubled, and doth alſo promiſe vs, that he will both heare and help vs. Call vp-

Pſal. 54 pon me, ſaith he, in the time of thy trouble and I wil deliuer thee, and thou ſhalt ho-

Pſal, 30 nour mee. The Lord is nye vnto them that are of a troubled heart, and he will helpe them that be broken in ſpirite.

Epaph. Now good neyghbours, pray for me.

Phil. Very gladly. Let vs kneele down together and pray.

Chriſt.

Christ. Lo heare are we.

Phil. O heauenly & moſt mercifull Father we moſt hũbly beſech the, for thy Sonnes ſake Ieſus Chriſt our Lord, haue pittie vpon this thy creature, and ſuccour him in theſe horrible aſſaultes, and temptatiouns of the Deuill. Delyuer his ſoule in theſe extreame neceſſities, from all the infernal army. Send him doun ſtrength from aboue that he may be able to reſiſt his enemy, & to ſtand ſteadfaſt in the time of this his temptation. Be thou his ſtrong rock, caſtell, ſhield, tower, and defence, that he in this great trouble, being preſerued from the tyrannie of his enemyes, through thy godly grace, aſſiſtance, and help, may continue in the true and Chriſtian faith, vnto his liues end, and efterwarde being receaued into thy heauenly kingdome, through Ieſus Chriſt our Lord. A prayer.

Euſeb. Amen.

Epaph. Now will I poore & wretched ſinner, offer my praiers alſo vnto the Lord my God, in Ieſus Chriſts name, truſting & beleeuing vndoutedly, that he graciouſly will heare me, and defend me againſt my enemyes.

Phil.

Phile. Theſe are the wordes of Chriſt:
Mat. 11 What things ye deſire when ye praye, beleeue that ye receaue them, & ye ſhal haue them.

Epaph. Out of the depth doe I cry vnto
A prayer. *Pſal. 130* thee O Lord, O Lord heare my prayer.
Pſal. 59 Saue me O God, for the waters of trouble are come euen vnto my ſoule, *I* ſtick faſt in the deep myre, where no ground is: I am come into deep waters, ſo that the floodes run ouer me. Take me out of the myre that I ſinck not. Oh let me be deliuered from them that hate me, & out of the deep waters. Let not the water floode drowne me, nether let the deep ſwallow me vp, & let not the pitte ſhute her mouth vpon me, Heare me O Lord, for thy louing kindnes is comfortable. Turne me vnto thee according vnto the multitude of thy mercies, and hide not thy face from thy ſeruant, for I am in trouble. O haſte thee, and heare me. Draw nye vnto my ſoule, and ſaue it. Oh delyuer me becauſe of mine enemyes. For thou knoweſt my reproofe, my ſhame and my diſhonour. Myne enemyes ar ful in thy ſight. So ſhall *I* being delyuered from theſe great miſeries through thy gracious

cious benefite, praiſe and magnifie the name of thee my Lorde God, for euer and euer.

Chriſt. So be it.

Epaph. Neighbour *Philemon.*

Phil. Heere Syr.

Epaph. As I remember you toulde me, that beſydes faith and prayer, the word of God alſo is a goodly help, and a ſtrong fortres, againſt the cruell aſſaultes of the Deuill. Of Gods worde.

Phil, It is trueth: For ſo are we taught in the holy Scripture. Our Sauiour Chriſt when the time of his paſſioun beganne to draw nie, knowing that his Diſciples for his ſake ſhoulde be greeuouſly tempted, both of the Deuil, the world and the fleſh, commanded them to bye a ſword. *Luke* 22

This was no material, but a ſpiritual ſword as S. *Paull* declareth vnto the *Epheſians* ſaying: Aboue al things, tak to you the ſheild of faith, wherwith ye may quenche all the fierye dartes of the wicked: And take the helmet of ſaluation, and the ſworde of the ſpirit, which is the worde of God. And pray alwayes with all maner of prayer, & ſupplication in the ſpirit. With the word *Ephe.* 6.

of

of God. And pray alwayes with all maner of prayer and ſupplicatioun in the ſpirite.

Matth, 4. With the word of God, Chriſt droue away Sathan, and reſiſted all his wicked temptations.

Rom, 1. For it is the power of God, to ſaue ſo many as beleeue. In the worde of God plenteous & pleaſaunt remedyes ar found againſt Sathan and all his ſubtile ſuggeſtions. Therefore ſaith the Pſalmiſt: I haue hid thy ſpeaches, O Lord, in my heart, that I might not ſinne againſt thee.

Pſal, 119: Iohn, 15. Now are ye cleane (ſaid Chriſt) for the word which I ſpake vnto you.

Sap, 16. Heereto pertaineth the ſaying of the wiſe man: Nether herb, nor emplaſture, hath healed them (O Lorde) but thy word which healeth all things.

Pſal, 107 Lyke vnto this, is a ſentence in a certaine Pſalme: He that ſent his worde, and delyuered them from deſtruction.

Epaph. God delyuer me from deſtruction.

Phil. Enarme your ſelf with faith, prayer, and with the word of God, and doubt ye not. For theſe kindes of armours, or weapons, Sathan can by no meanes abide.

Epaph. The Lord preſerue & defend me, Neighbours, I will pray once again vnto the Lord my God whill I haue time.

Chriſt.

Christ. It is a godly exercise,

Epaph. I perceaue Sathan to be still busie and to seek my condempnation.

Phil. Striue faithfully, & you shall haue the croun of glory.

Epaph. How long wilt thou forget me (*O* Lord) for euer? How long wilt thou hide thy face from me? *O* how long shall I seeke counsell in my soule, and be so vexed in my heart? How long shall mine enemye triumph ouer me? Consider and heare me (*O* Lord my God) lighten myne eyes that I sleepe not in death, least myne enemye say: I haue preuailed against him. If I be cast doun they that trouble me will reioyce at it. But my trust is in thy mercye, and my heart is ioyfull in thy saluation. I againe for this thy louing kindnesse, will praise thy holy Name. A Prayer. *Psal.* 13.

Euseb. So be it

Epaph. Vnto thee will I cry, *O* Lord my strēgth, think no scorne of me, least if thou make thee as though thou hardest not, I become lyke them that go downe into the pit. Heare the voyce of my humble peticions, whē I cry vnto thee, whē I hold vp my hands towarde the mercyeseate of thy holy A Prayer. *Psal.* 28.

Pſal. 27 holy temple. O hide not thou thy face from me, nor caſte thy ſeruant away in thy diſpleaſure.

Pſal. 18. The ſorrowes of death haue compaſſed me round about, and the ouerflowing of vngodlynes made me afrayd, the paines of Hell came about me, the ſnares of death haue ouertaken me. *Be* not thou far from

Pſal. 22. me O Lord, thou art my ſuccour, haſt thee to help me. Deliuer my ſoule from the ſword, my dearling from the power of the dogge. Saue me from the Lyons mouthe. So ſhall I declare thy name vnto my brethren: and into the middeſt of the congregation will *I* praiſe thee.

Euſeb. I doubt not brother *Epaphroditus*, but that God hathe heard theſe your moſt humble praiers, and lamentable ſupplications: and will, when he ſeeth conuenient time, ſend you remedy, and geue you a ioyfull and mery heart, ſo that you ſhall leap vppon ſathan, and ſay: The Lord is

Pſal. 27 my light and ſaluation, whome then ſhal I feare? The Lord is the ſtrength of my life: of whome thē ſhal I be afraid: Though an hoſte of men were laid againſt me, yet ſhal not my heart be afraid. And though there

roſe

roſe vp warre againſte me: yet will I put my truſt in him. Again Death is ſwallowed vp into victory. 1. Cor. 15 Oſe. 13.

Death wher is thy ſting? Hel where is thy victory: The ſting of death is ſinne, & the ſtrength of ſinne is the law. Bot thanks be vnto God which hath giuen vs the victory, through our Lord Ieſus Chriſt.

Epaph. O when wil the Lord haue mercy on me, and deliuer me frome the greuous aſſaultes of myne enemyes. (O Lord) why haſt thou forgotten me, why go I thus heauilye whyle the enemye oppreſſeth me? vp Lord, why ſlepeſt thow. Awalk, and be not abſent from me for euer. VVherefore hydeſt thou thy face, and forgetteſt my miſery and trouble. My ſoule is brought low euen vnto the duſt: my belly cleaueth vnto the ground. Ariſe and help me, *O* Lord, & deliuer me for thy mercies ſakes. A praier Pſal. 42 Pſal. 43.

Chriſt. Faint not, nether diſpaire you of Gods mercye, but take a good heart vnto you and abyde the Lords pleaſure. Be of lyke mynde with him, which prayed on this maner vnto God, ſaying: Vnto thee lift I vp mine eyes, thou that dwelleſt in the heauens. *B*eholde as the eyes of ſeruantes Pſal. 123.

look vnto the hands of their maisters, and as the eyes of a maiden, vnto the hand of her mistres: euen so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs. It is good to bee quiet, saith the Prophet, & patiently to abide the sauing health of the Lorde. For the Lorde will not forsake you for euer: but though he punish you now, and suffer Sathan to trouble you a little whyle, for the tryall of your faith, yet according to the multitude of his mercies, wil he receaue you to grace againe, & not cast you out of his heart for euer.

1. Cor 18
Psal. 103. He is a father of mercies, and God of all consolation. He will not be alwayes chyding, neither wil he for euer be angry with vs. For like as a father pityeth his owne children: euen so is the Lorde mercifull to them that fear him. For he knoweth wherof we be made, he remembreth that we ar but dust.

A Prayer *Epaph.* Lord be thou mercifull vnto me. Hyde not thy selfe in a cloude, but shewe mee thy louing and gentle countenaunce, that I may be saued. Send me present help, from aboue, or els I perishe. For I wrastle

Ephe. 6 not against bloude and fleshe, but against

rule,

rule, againſt power, againſt worldly rulers euen gouernours of the darkneſſe of this world, againſt ſpirituall craftineſſe, in heauenly things. This greeuous conflict, O Lord, is with ſuch an enemie, as feared not to aſſayle thee: whom thou thy ſelf calleſt the prince of all this world. And the holy Apoſtle termeth him, the God of this world. Ariſe therefore (O Lord) and tak my part. Be thou, O God my, defender, my houſe of defence, and my caſtle. Delyuer me out of the ſnare which mine enemye hath laid for me, that I being ſet at liberty, may ſing praiſes to thy bleſſed Name, and magnifie thee my Lord God, for euer, and euer. *Theoph.* Amen.

Math. 4.
Iohn 2.
2. *Cor.* 4.

Phil. Neighbour, tak a good heart vnto you, and you ſhall ſhortly ſee the wonderfull working of God. For behold he that keepeth Iſraell, doth nether ſlumber nor ſleep. The Lord him ſelfe is your keeper: the Lord is your defence: the Lord ſhal preſerue you from all euill: yea the Lord ſhall keepe your ſoule: for as he caſteth doun, ſo lifteth he vp againe. As he killeth, ſo he quickneth. As hee now for a litle time ſuffereth Sathan to diſquiet you for the

Pſal. 121.
2. *Cor.* 4.

2.Cor. 1

exercise, probation, & tryell of your faith: so lyke wise will he delyuer you out of this agony, and giue you again a ioyful, mery, and quiet conscience. For the nature & property of God, is to wound, before he healeth, to throw down, before he lifteth vp, to kil, before he quickneth: to condēne before he saueth. Therfore feare not: for the Lorde dealeth none otherwyse with you, thē he doth with his other saints. This your trouble he will turne to ease, and this your sorrow will he turne to ioy: as he saieth in the Gospell: Verely, verely, I say vnto you, ye shall weep and lament, but contrarywise, the world shall reioyce. Ye shal sorrow, but your sorrowe shal bee turned into ioy. A woman when she trauelleth, hath sorrow, because her hour is come: but as soone as she is delyuered of the chylde, she remembreth no more the anguish, for ioy that a man is borne into the worlde.

The property of God in his elect,

Iohn.16.

And ye now therfore haue sorrow, but I will se you agayne, and your hēartes shall reioyce, and your ioy shall no man take away from you. In this your heauy conflict God seemeth to haue withdrawen the glorious beames of his fatherly grace frō you,

but

but he will ſtreightwayes lighten his godly conntenance vpon you, and work ſuch ioyes in your heart, through his holy ſpirit as heretofore you felt neuer the like. And this your ioy ſhal neuer be taken from you Therfore whatſoeuer Sathan that old cankered enemie of mankind, goeth about to perſwade you, beleeue him not, but reſiſte him with ſtrong faith, euer remẽbring that he is both a lier, and a murtherer. You ar a member of that congregatioun, which is built vpon the rock Chriſt, againſt whom the gates of hell ſhall not preuaill. You ar a liuing ſtone of the bleſſed building, and ſpirituall houſe, whereof Chriſt is the head corner ſtone: though the winde blow, the ſhoures of raine diſcend, & the cruell tempeſts beat on the houſe, yet it falleth not: for it is grounded not vpon the ſande, but vpon the rock. Sathan in this temptation hathe deſired to ſift you as it were wheat, but Chriſt hath prayed for you, that your faith fale not. You are of the ſheep which God the Father hathe giuen to his Sonne Chriſt: therfore can you not periſh, nether ſhall any creatur pluck you out of his hand but he ſhall giue you euerlaſting life.

1. *Pet.* 5. *Iohn.* 8.

Matth. 16

Matth. 7

Luke. 22.

Iohn. 10.

Epaphro. Now perceiue I, moſte gentle neighbour *Philemon*, that to be true, which I haue many times heard the godlye Preachers rehearſe in their moſte comfortable Sermons.

Phil. What is that I pray you?

Epaph. That one faithful Preacher, which is able with the ſweet promiſes of the holie ſcriptures to comfort the weak aud deſperat conſcience, is better then ten thouſand mumbling Maſſemongers, which promiſe with their Maſſing, mountaines of gold, but performe mole hils of glaſſe. I haue alſo manye times heard it ſaid, that though the company of a learned man be good and profitable at all times: yet chiefflie in the time of ſickneſſe, and when the weake creature is readie to departe from this wicked world, foraſmuche as then Sathan is moſt buſie, and without ceaſing laboureth to diſquiet the conſcience of the ſicke man, that by this meanes he may dryue him to deſperatioun, and finallie to dampnation.

Phile. What meane you by that?

Epaph. I thank God moſt harly, that ſuch a learned man as you ar, haue now vouch-

ſafed

safed to visite me in this my seekneſſe.

Phil. No learned man, but a louer of learning, & such one as hath a good will, well to do, & enuieth no man that can do beter.

Epaph. In the time of this your godlie communication had with me, the Lord my God be thanked for it. I felt the heauineſſe trouble, and disquietnes, of my conscience by little & little to go awaye, and certaine sweet motions of trew and inwarde ioy to arise in my heart, so that now *S*athan with his wicked temptatiós, semeth to haue taken his flight, & the holie Ghost with his most godlie and comfortable inspirations to haue entred into my breſt. Wher as befor, me thought I was in hel, now me think I am in heauen, so great quietneſſe reſt ioy and comfort, do I find in my conscience. Saint *Paull* wisheth not in vaine to the *Philippians*, this tranquillitie and quietnes of conscience, saying: The grace of God which passeth al vnderstanding, keep your hearts and minds in Christ Iesus. Again: to the *Colloſſiás*: The peace of God mought rule in your harts, to the which peace you ar called in one body. For no mā knoweth what a precious Iewell & heauēly treasure

Phil. 4

Col. 3

this peace of conſcience is, but ſuch as feel it. Neither can anie man feele it aright, except he hath felt afore the griefe, paine, and diſquietneſſe of conſcience. I may now right weill ſay with the Pſalmograph
Pſalm. 31. O how great and plentiful is thy goodnes, which thou haſt laid vp for them that fear thee, and that thou haſt prepared, for them that put their truſt in thee?
O what great troubles and aduerſities haſt thow ſhewed me? and yet thou didſt turne and refreſhe mee: yea, and broughteſt me from the deep of the earth. Againe: Thou
Pſalm. 71. haſt brought me to great honour, & comfort me on euerie ſide. Therefore will I praiſe thee, and thy faithfulnes, O God.

Phil. Heer ſee you that fulfilled in your ſelfe, which you haue full oft red in the ho-
4. Reg. 2. lie ſcriptures: The Lord killeth, and maketh aliue, bringeth doun to Hell, and fetcheth vp again. Great are the troubles of
Pſalm. 34. the righteous, but the Lord deliuereth thē out of them all.

Tobie, 3. *Chriſt.* The holie man *Tobie* in his praier vnto God, ſaith: whoſoeuer loueth thee, & ſerueth thee aright, is ſure of this, that if his life be tempted & proued, it ſtādeth in the

try

tryng, and if he endure in patience, he ſhal haue a reward, and be highly crowned, & if he be in trouble, that god (no doubt) ſhal deliuer him, and if his life be in chaſtening that hee ſhall haue leaue to come vnto thy mercie. For thou haſt no pleaſure in our damnation. And why? after a ſtorme thou makeſt the weather faire and calme: After weeping and heauineſſe thou giueſt great ioy. Thy name, O god of Iſraell, be praiſed for euer.

Epaph. Amen.

Chriſt. The Pſalmographer alſo ſaith: They that ſow in teares, ſhall reap in ioy. He that nowe goeth on his way weeping, and beareth forth good ſeed, ſhall doubtleſſe come againe with ioye, and bring his ſheaues with him. *Pſal. 126.*

Epaph. If the Lorde him ſelfe had not beene of my ſide, when Sathan roſe vp againſt me, he had ſwallowed me vp quick. But prayſed be the lorde, which hath not giuen me ouer for a pray vnto his teeth. My ſoule is eſcaped, euen as a bird out of the ſnare of a fowler: the ſnare is brokē, and I am deliuered, my help ſtādeth in the name of the Lord, which made both heauen and *Pſal. 124*

earth. But neighbour *Philemon*, it is good in the time of calme to prouide for tẽpeſt. Wee are taught of *Iob*, that a mans life in this world, is a warfare or knighthoode, & that we therfore ought to watch and pray, that we fall not into temptatiõ. The ſcripture declareth, that after Sathan had tẽpted Chriſte, and was confounded by the worde of God, the deuill departed from Chriſt for a ſeaſon. Wherof we may learne that he returned afterward vnto Chriſt, & tempted him. I feare alſo leaſt that Sathan will ſhortly return vnto me, and aſſaile me with new temptations.

Iob 7
Math. 26,
Luke. 4

Phil. In deed the propertie of ſathan is, when he cannot get his purpoſe one way, to attempt ſome other meanes. But wherof are ye afrayde.

Of the Law.

Epaph. Chriſt ſaith in the goſpell: If thou wilt enter into life, keep the cõmãdemẽts. Again: do this, & thou ſhalt liue. Hee ſpeaketh of fulfilling the law: and S. *Paull* ſaith: Not the hearers, but the doers of the lawe, ſhalbe iuſtified before god. *Moyſes* alſo pronoũceth thẽ curſed, which abyd not in all things that are writtẽ in the law. What if ſathan ſhould lay the law againſt me, &

Math. 19
Luke. 10.
Rom. 2
Deut. 27

proue

proue euidẽtly that I haue not fulfilled the law of god, & therfore I cannot entẽr into eternall life, but muſt needs be damned?

Remedies againſt the curſe of the law.

Phile. The holie ſcripture of god conſiſteth of two parts, of the lawe, and of the Goſpell. If ſathan obiect the lawe againſt you: lay you againſt him ſtraightwaies the Goſpell. For the law was giuen by *Moyſes*: but the Goſpell, that is, grace, fauour, remiſſion of ſinnes, trueth, faithfulneſſe, & euerlaſting life, came by Ieſus Chriſt. The Law maketh afraid: but the Goſpell conforteth. The lawe troubleth: but the goſpell quieteth. The Law vttereth ſinne: but the Goſpell pardoneth, and forgiueth ſinne. The Lawe declared the fierce wrath of god againſt ſinners: but the Goſpell preacheth the great & exceeding mercies of god toward penitent ſinners. The law woũdeth: but the goſpell healeth. The law maketh ſick: but the goſpel maketh whole & ſtrõg. The lawe driueth to deſperation: but the goſpell miniſtreth conſolatiõ & comfort. The law killeth: but the goſpel quickneth. The law throweth downe to hell: but the goſpell lifteth vp to heauẽ. Therefore if ſathan be buſie, and lay the law againſt you,

Iohn 1.

Of the law and the Goſpell. *Rom.* 3

Gal. 3

1. *Cor.* 3

& threat vnto you death & damnatiō, anſwer him with the goſpell, which bringeth life and euerlaſting ſaluation. For the lawe was not giuen vs of god to iuſtifie and ſaue vs: but to bee a doctrine vnto vs, what wee ſhould either doe, or leaue vndone, and to be a Scholemaiſter to lead vs vnto Chriſt, that of him we might obtaine, that which by no meanes may be gotten of the lawe: I meane the grace, fauour, and mercy of God, remiſſion and forgiueneſſe of ſinnes, the quietneſſe of conſcience, a new life, the gift of the holy ghoſt, and euerlaſting life. Flie you therefore from the heauie burden of the lawe, which depreſſeth and wayeth downe the conſcience: and tak on you the ſweete and comfortable yoke of the goſpell, and ſo ſhall you finde reſt vnto your ſoule. For the yoke thereof is eaſie, and the burden light. After this manner euen from the beginning haue all the godly in the conflict of cōſcience fled from the doctrin of the lawe, vnto the mercifull promiſes of the goſpel, as bleſſed S. *Peter* teſtifieth, ſaying: Now, why tempte yee God, to put on the Diſciples necks the yoke, which neither our fathers, nor we were able to bear?

Why the law was giuen.

Gal. 3.

Mat. 11

Act. 5

But

But we beleeue that through the grace of the Lord Iesu Christ: wee shall be saued as they were. Our Sauiour Christ sayde vnto the Iewes: Hath not *Moyses* giuen you a law, and yet none of you keepeth the law? *Iohn.7.*
The doctrine of the lawe is such a burden, that the holyest that euer liued (Christ alone except) was neuer able to beare it. No maruell, for the law is spirituall, but we ar carnall. Who among vs all is able to saye: my hart is cleane, & I am free from sinne? *Rom.7.* *Pro.20*
The holy Scripture pronoũceth vs all sinners, and our owne consciences beare witnesse of the same. And how commeth it to passe? but onely that wee doe not obserue the law of the Lord our God, but rather ar transgressours and breakers of the same, in so much that if our Sauiour Christ had not come in the flesh, and fulfilled the law for vs, euen to the vttermost, and so pacified the fathers wrath, wee had beene damned for euer and euer. But Christe is come, and hath fulfilled the law with such perfection as the law requireth euen at the full, & his fulfilling is our fulfilling. Whosoeuer beleueth this, & taketh Christ to be his wisedome, righteousnesse, sanctifying, and re- *Rom.3* *Psal.11* *Rom.8.* *Rom.10* *Gal.3* *Gal.4* *1.Cor.8*

demption, hee cannot periſh, but haue euerlaſting life.

Epaphro. I pray you declare vnto mee ſome cõfortable ſentences out of the holy ſcripture, that my cõſcience may be aſcertained of chriſts fulfilling of the law for me.

Phile. Chriſt ſaith in the goſpell: Think not that I am come to deſtroy the lawe or the Prophets, no, I am not cõe to deſtroye, but to fulfill. All we are deſtroyers & breakers of the law, but Chriſt is a perfect fulfiller of the ſame, not for him ſelfe, but for vs, & his fulfilling is our fulfilling. The holy Apoſtle in his Epiſt. to the *Rom.* ſaith: there is no damnation to thẽ which ar in Chriſt Ieſu, which walk not after the fleſh, but after the ſpirite. For the law of the ſpirite of life through Ieſus Chriſt hath made vs free frõ the law of ſinne and death. For what the law could not do (inaſmuch as it was weak becauſe of the fleſh) that performed God, ſent his Sonne in the ſimilitude of ſinnefull fleſhe, and by ſinne dampned ſinne in the fleſhe, that the righteouſnes of the Lawe might bee fulfilled in vs, which walke not after the fleſhe, but after the ſpirite. Here ſee you, that where as none

Math. 5

Rom. 8.

of

of vs were able to fulfill the lawe, Chriſte the Sonne of God hath fulfilled it for vs, and by this meanes deliuered vs from the law of ſin & deth. Again in the ſame Epiſt. Chriſt is the perfect fulfilling of the law, to iuſtifie all that beleue. So many therefore as beleue, are iuſtified, and for them Chriſt hath fulfilled the lawe to the vttermoſt. To the *Galathiãs* he alſo ſaith: Chriſt hath deliuered vs from the curſe of the lawe, in aſmuch as he was made accurſd for our ſake. For it is written: Curſed is euerie one that hãgeth on a tree, &c. If Chriſt by his death and paſſion hath deliuered vs frõ the curſe of the lawe, howe then can the lawe, condemne vs? Item, in the ſame Epiſtle: When the tyme was ful come, God ſent his ſonne made of a woman, and made bound vnto the law, to redeeme thẽ which were boũd vnto the lawe, that wee through election might receaue the inheritance that belongeth vnto the naturall ſonns. If Chriſt became mã & was bond vnto the lawe, to redeeme and deliuer vs from the lawe: what power thẽ hath the law our vs, that it may condemne vs? If we bee through the free choice of God admitted to be gods ſonns:

Rom. 10.

Gal. 3

Deut. 21

Gal. 4

then are we no more ſlaues vnto the lawe, nor any more bond to the ſubiection therof, that it may caſt vs away as wicked trãſgreſſours and heires of eternall damnatiõ. For it is fulfilled for vs in Chriſt. To the *Epheſians* he writeth on this maner: Chriſt is our peace, which hath made of both one (hee ſpeaketh of the Iewes and Gentils) & hath broken downe the wall that was a ſtop betweene vs, and hath alſo put awaye through his fleſh the cauſe of hatred, euen the law of commandements, contained in the law written. &c. Here haue wee the cauſe why God was angrie with vs. Verily becauſe we fulfilled not the law. Nowe is Chriſt come, & hath put away the cauſe of this anger and hatred (that is to ſay) hee hath fulfilled the law for vs, and recõciled vs vnto God, ſo that now the father for his ſake hateth vs no more, but loueth vs, is no more angrie, but well pleaſed with vs, and accepted his fulfilling of the lawe, as our own fulfilling. Alſo to the *Coloſſiãs*: Chriſt (ſaith he) hath put out the hãdwriting that was againſt vs, contained in the law written, and that hath he taken out of the way, and hath faſtned it to his croſſe, and hath ſpoyled

Ephe.2

Col 2

ſpoyled rule & power, and made a ſhew of them openly, and hath triumphed ouer thē in his own perſon. If Chriſt hāging on the croſſe, hath by the vertue of his paſſion & death, put out the handwriting that was againſt vs contained in the law, then is our bond made fruſtrate and voyde, and we ſet at liberty, foraſmuch as Chriſt by his bloud hath both payde our debt vnto god the father, and alſo ſubdued and brought vnder foot al our enemies. The Epiſtle to the *Hebrews* hath theſe words: the commandement that went afore is diſanulled, be- *Heb. 7*
cauſe of weakeneſſe and vnprofitablenes. For the law brought nothing to perfectiō, but was an introduction to bee a better hope, by the which we draw nie vnto god. Here are we taught alſo, that foraſmuch as by the lawe no man can bee made perfect (for who among vs fulfilleth the law?) We haue our perfection in Chriſt, by whō for our ſake the Lawe is fulfilled, and remiſſion of ſinnes, and euerlaſting life is freely giuen vnto vs. This is the hope, profite, and libertie, which ſo many as beleue, receaue in Chriſt. Let therefore the terrours & curſe of the law neuer trouble you

Rom. 6 though Sathan do neuer ſo much lay it vnto their charge: but remember what the Rom. 7. Apoſtle ſaith: ye ar no more vnder the law, but vnder grace. Againe: Now are we deliuered from the Lawe, and dead vnto it: whereunto we were in bondage, that wee ſhould ſerue in a new conuerſation of the ſpirite, and not in the old conuerſation of Gal. 2 the letter. For if righteouſneſſe cómeth by the law, then dyed Chriſt in vaine. But wee know, ſaith the Apoſtle, that a man is not iuſtified by the deeds of the law, but by the faith of Ieſus Chriſt. And we haue beleued on Ieſus Chriſt, that we might be iuſtified by our faith in Chriſt, and not by the deeds of the law, becauſe by the deeds of the law no fleſh ſhalbe iuſtified. Again: as many of you as are iuſtified by the law, are fallē frō Gal. 5 grace. VVe looke for, and hope in the ſpirite, to be iuſtified through faith. For in Chriſt Ieſu neither is circūciſion any thing worth, neither yet vncircūciſion: but faith which worketh by loue. Comfort your ſelf Neighbour *Epaphroditus*, againſt the aſaults of ſathā, with theſe ſweete ſayings of the holie Scripture, and ſo ſhal neither the feare nor the curſe of the law hurt you.

Epaph.

Epaph. God be thãked. I truſt I am now well enarmed againſt Sathan for this matter. But what if hee laye my ſinnefull life vnto my charge, and ſo burthen my conſcience with that, that I know not what to doe, but am like to fall into deſperation? What ſhall I anſwer, howe ſhall I eſcape? for I confeſſe vnto you, that I haue beene all my life time a verie grieuous ſinner, and haue greatly offended the lord my God. Remedies againſt ſinne.

Phil. Diſcomfort not your ſelf, but take a good harte vnto you. You are in this behalfe in none other caſe then all the Saints and faithfull people of God haue beene before you, and are at this day. For all haue ſinned, and want the glorie of God. All haue gone aſtraye like loſt ſheepe. We are vnprofitable Seruaunts. All our righteouſnes is as a cloath defiled with menſtrue. If we ſay, we haue no ſinne, we deceaue our ſelues, & the truth is not in vs. But if we cõfeſſe our ſins, god is faithfull & righteous to forgiue vs our ſinnes, and to clenſe vs from all vnrighteouſneſſe. *Rom.* 3 *Eſay* 53 *Luke.* 17. *Eſa.* 64. 1. *Iohn* 1.

Epaph. What ſhall I doe then, that ſinne may be no clog vnto my conſcience?

Phile. Let it repent you, that euer you Repentance.

offended ſo louing a father, and ſo gentle a Lord. Be hartily ſory for your miſdoings. Lament and inwardly bewaile your wretchedneſſes, which ſo wickedly haue tranſgreſſed and broken the holy commandements of the Lord. For this hartie and vnfained repentance is a goodly preparatiue to ſaluation, & without it none can be ſaued. Therfore *Iohn* Baptiſt, Chriſt, & his Apoſtles begā their preaching of repentāce. For whoſoeuer is not brought into the knowledge of himſelf, he ſhall neuer haue delight to come vnto Chriſt. For ſuch as think themſelues whole, haue no pleaſure in a Phyſition, but they that are ſick.

Math. 2. *Mar. 1.* *Acts. 3*

Math. 9

Epaphro. And will God accept this my repentance?

Phil. Heare what god ſaith by the prophet: Whome ſhal I regard? Euen him that is poore, and of a lowly troubled ſpirite, & ſtandeth in awe of my wordes.

Eſay. 66.

The Pſalmographer alſo ſaith: A ſacrifice vnto God is a troubled ſpirite. A broken and a contrite hart, Oh god, ſhalt thou not diſpite. Againe, the Lorde is nie vnto them that are of a troubled hart, and he wil ſaue them, that are of a broken ſpirite.

Pſal. 51

Pſal. 34

Epaph.

Epaph. O Lord take away from me that stony hart, which can not repent, and giue me that fleshly hart, which gladly and willingly lamenteth her sinnes & miseries, & vnfainedly delighteth in a new life. But what is repentance inough? A prayer. *Ezec.11*

Phile. As you earnestly, and from the verie hart do repēt you of your former sinfull life: so likewise humble your self in the sight of God, and confesse your selfe vnto him a most wicked and miserable sinner. Confessiō of sinnes vnto God.

Cry in your hart with *Dauid*, & saye: Haue mercie vppon mee, O God, after thy great goodnes, according vnto the multitude of thy mercies do away mine offences. Wash me thorowly frō my wickednes, & clense me frō my sin. For I knowledge my faults, and my sinne is euer before me. Against thee onely haue I sinned, and done euill in thy sight. O turne thy face from my sinnes, and put out all my misdeeds. Make me a cleane hart (O God) and renue a right spirite within me. Cast me not away from thy presence, and take not thy holy spirite frō me. Cry with that lost sonne, and saye: Oh father, I haue sinned against heauen & before thee, and am no more worthy to bee *Psal.51* *Luke.15*

called thy ſon. Cry with the *Publicã*, & ſay: O god be merciful to me a ſinner. Cry with the Leper and ſay: ô Lord if thou wilt, thou art able to make mee cleane. Cry with the blind man & ſay: O Ieſu the ſon of *Dauid*, haue mercie on me. Crye with the woman of *Canaan*, and ſay: Haue mercy on me, Oh Lord thou ſonne of *Dauid*, my daughter is grieuouſly vexed of the Deuill. Crye with the *Centurion*, and ſaye: I am not worthie that thou ſhouldeſt enter vnder my roofe, but ſpeake the word onely, and my ſonne ſhalbe healed, but vnto this your hartie repentance, and humble confeſſion of your ſinnes, you muſt put mightie & ſtrõg faith, beleuing that god the father for his promis ſake, made vnto all penitent ſinners in Chriſts bloud, will freely and mercifully forgiue you all your ſinnes, bee they neuer ſo many or grieuous. For without this faith all that euer you doe, is nothing worth, as the Apoſtle ſaith: VVhatſoeueri s not of faith, is ſinne. *Cain* repented & cõfeſſed his fault, ſaying: My ſinne is greater thẽ I may deſerue to be forgiuen: but becauſe he wãted faith, he fell into deſperatiõ, & was dãned. *Iudas* repented & confeſſed his ſinne, ſaying:

Luke. 18
Math. 8
Math. 10.
Matth. 15
Matth. 8
Faith.
Rom. 14.
Gen 4
Math. 27

ſaying: I haue ſinned, betraying the innocēt bloud, yea he alſo made ſatiſfactiō ſuch as it was: but not withſtanding becauſe he added not faith vnto his repentance, confeſſion & ſatiſfaction, all was in vain. Peter his fellow Diſciple, ſinned alſo grieuouſly, but becauſe he earneſtly repented, and alſo faithfully beleeued to haue remiſſion of his ſins, by the precious bloud of his maiſter, whō hee afore had both denied & forſworne: he was forgiuē, and receaued into fauour againe. For by faith we are made of the Children of wrath, the ſonnes of god. By faith are we maried vnto chriſt. By faith are our harts purified. By faith Sathan is ouercome. By faith the world is vanquiſhed. By faith wee are preſerued from damnation. By faith wee are iuſtified and made righteous. By faith the wrath of god is aſſwaged. By faith wee worke the will of god. By faith our prayers are heard, and our requeſts graunted. By faith wee pleaſe god. By faith we be made the children of light. By faith wee are borne a newe of god. By faith wee are made the temples of the holy ghoſt. by faith we vnderſtand the miſteries of god. By faith wee preuaile

Math. 26.
Ephe. 1
Iohn 1
Gal. 3
Oſe. 2.
Actes. 13
1. Pet. 5.
1. Iohn. 5
Rom. 5.
Iohn, 6,
Mat. 11
Rom. 11
Iohn. 12.
1. Iohn. 4
1. Cor. 3
Math 18

Rom. 8. against the gates of hell. By faith we are made the heires of God, and fellowe heires with our Lord and Sauiour Christe Iesu, of euerlasting glorie. Faith, as S. *Austine* saith, is the beginning of mans saluatiō. VVithout faith no man can reach or come vnto the nomber of the sonnes of god. VVithout faith all labour of man is frustrate and voyde. Faith, saith *S. Ambrose*, is the roote of all vertues, & whatsoeuer thou buildest on this foundation, that alone profiteth vnto the rewarde of thy worke, fruite, and vertue. Faith (saith hee) is richer then all treasures, stronger then al corporal power, and more healthfull then all Physitions. Therefore looke that you haue this true faith in you, & that you cleaue both tooth and naile (as they vse to say) to the mercifull and comfortable promises of God? So may you be sure to haue remission & forgiuenesse of your sinnes.

Lib. de fide ad petrum.

Lib. de Cain & Abell.

Mar. 9. Luke. 17. *Epaph.* I beleeue. Oh Lord helpe thou my vnbeliefe, O Lorde encrease myfaith.

The sicke mans confession of his sinnes, Oh heauenly father, my god and Lorde, I with an assured perswasion of thy goodnesse toward mee, most humblie beseech thee for Iesus Christes sake, mercifully to be-

beholde mee a moſt miſerable ſinner, and clearly to forgiue all thoſe ſinnes and wickedneſſes, which I wretched creature haue committed againſt thee my Lord God, frō the houre of my birth vnto this preſent tyme. Forgiue me all my ſinnes for thy names ſake, they be both many and great. O remember not the ſinnes and offences of my youth: but according vnto thy mercie thinke vpon me, O Lord, for thy goodnes. Oh remēber not mine old ſinnes: but haue mercie on me, yea, and that right ſoone: for I am come to great miſerie. Helpe mee, O god of my ſaluation, for the glorie of thy name: O deliuer me, and be mercifull vnto my ſinnes for thy names ſake. So ſhall I giue thee thankes for euer, and magnifie thy bleſſed name, worlds without ende.

Pſal. 25

Pſal. 76.

Euſeb. Amen.

Phile. Doubt not, Neighbour *Epaphroditus*, but that God hath graciouſly heard thi⁊ your humble ſute, and alſo graunted your requeſt. He hath forgiuen you al your ſins. He will neuer lay thē to your charge. He hath caſt them away behinde his back, ſo that he wil neuer remember them more: as hee ſaith by the Prophet: I will forgiue

Iere. 3. their miſdeeds, and will neuer remember
Eze. 18. their ſinnes anye more. Againe: If the vngodly will turne away from all his ſinnes that he hath done, and keep al my commandements, and doo the thing that is equall and right, doubtleſſe he ſhall liue, & not die. As for all his ſinnes that he did before, they ſhall not be thought vpon, but in his righteouſnes that he hathe done he ſhall liue. For haue I any pleaſure in the death of a ſinner, ſaith the Lord God, and not rather that he conuert and liue? Item: Repent and turne from all your wickedneſſes: ſoſhall there no ſinne doo you harme. Caſte away from you all your vngodlyneſſe that ye haue done: make you new heartes, & a new ſpirit. Wherfore will ye die, O houſe of Iſrael? ſeing I haue no pleaſur in the death of him that dieth, ſaith the Lord God. Turne you then and ye ſhal liue. Therefore fear not good brother: but continue faithful, and repent vnto the end, and ye ſhall ſurely be ſaued.

Oh ſinne Pſal. 6 *Epaph.* Sinne is a heauy burthen, and very diſpleaſaunt vnto the Lord our God, and maketh ſinners to flee from the face of God, foraſmuche as they knowe that God hateth

hateth ſinne,& al them that do commit it.

Phil. I confeſſe ſinne to be an heuy burthen,and diſpleaſant vnto God:yet as heuy as it is, Chriſt hath taken it on him,& born it away,as the Prophet ſaith: He hath taken on him our infirmities, and borne our ſickneſſes. *Eſay. 53. Math.8*

This witneſſeth Saint Peter,ſaying: Chriſte him ſelfe bare our ſinnes in his bodye on the tree , that we being deliuered from ſinne ſhould liue vnto righteouſnes. *1.Pet.2.*

And wher as ye ſay that ſin maketh ſinners to flee from the face of God, I anſwere . It dryueth in deed the obſtinat & deſperat ſinners from God,but not the penitent,which repent in faith,and turne vnfainedly vnto their Lord their God, being perſwaded that he is a father of mercyes,& God of all conſolation, & that he for Chriſtes ſake will forgiue them. *2.Cor.20*

Do they which fele them ſelues ſick,& diſeaſed flee,& run away from the Phiſition? They rather mak haſt vnto the Phiſitiō,being nothing afraid of him,becauſe they ar ſick,& diſeaſed,but rather ſomuche the more do they deſire to com vnto him,to ſhewe him their wounds & to diſcloſe their diſeaſes that they may be made whole. Now Chriſt is a phiſition

Math.9. and all we through ſinne are diſeaſed, ſhal we therfore runne away from Chriſte, and not rather make haſt vnto him? what phyſition is ſo readie to heale the bodie, as Chriſt our Phyſition is to heale the ſoule? VVho euer came vnto him with a faithfull and penitent hart, and was refuſed? VVho euer ſought remedie at his hand, and was not holpen? VVho euer opened vnto him his diſeaſes, and was not cured? He calleth all without exception (bee they neuer ſo diſeaſed, and loadē with the burthen of ſinne) vnto him, and promiſeth that he wil eaſe them of their burdens, and make thē whole: and is it to bee thought, that hee will refuſe ſinners, when they come vnto him? Come vnto me (ſaith hee) all yee that labour & are loadē, and I wil refreſh you. Take my yoke vpon you, and ye ſhall find reſt for your ſoules. For I came not to call the righteous, but ſinners vnto repētance. The ſonne of man came to ſeeke and to ſaue that was loſt. How frequented he the companie of ſinners, when hee was in this world, and that to this end onely, that hee might call them through his godly ſermō, vnto repentance, vnto the fauour of God,

Mat. 11

Math. 9

Luke 19

Math. 9

and

and vnto the fellowſhip of the ſaints, inſo much that hee was called a friend of open ſinners & whoores? How defended he alway humble and penitent ſinners, againſt the proud and ſtifnecked Phariſies & Iuſticiares? VVhē *Zacheus* being a ſinner & the Prince of the *Publicans*, ſought to ſee Chriſt, how louingly did Chriſt ſpeak vnto him, and freindly came to his houſe, eat, and drank with him? VVhen *Marie Magdalene*, beeing a grieuous ſinner came vnto Chriſt, hee refuſed not her companie, but talked moſt gently with her, comforted her, receaued her into his fauonr, quieted her conſcience, healed her diſeaſes and gaue her euerlaſting life. VVhē the poore *Publican*, which had both oft & grieuouſly offended the Lordę his god, came into the temple to pray, & in his prayers humbled him ſelfe before the maieſtie of god, and cōfeſſed himſelf a ſinner, was he not ioyfully receaued into the fauour of god, & pronoūced more righteous, euē by the mouth of Chriſt, thē the proud Phariſey for all his gliſtring works? how ioyfully was that vnthriftie, prodigall, and waſtefull ſonne receiued home again? VVhat friēdſhip foūd

Math. 11

*Luke.*7

Luke, 19.

Luke, 7.

Luke, 18.

Luke, 15.

Luke, 23 that theef which was crucified with Christ at the hand of Christ, when he said: Lorde remember me when thou commest into thy kingdome? Did not Christ straight wayes answer him, and say: This day shalt thou be with me in Paradise? And yet was he both a theef, a seditious person, and a murtherer. Christ refuseth none although neuer so greeuous a sinner, if we come vn-

Zach. 1 to him. Turne ye vnto me, and I will turn vnto you, saith the Lord of hostes. Thou disobedient Israell turne againe, saith the

Iere. 3, Lord, and I will not let my wrath fal vpon you, I am mercifull (saith the Lord) & will not alway beare displeasure against thee. But this I will, that thou knowe thy great blasphemie, namely, that thou hast vnfaithfully forsaken the Lord thy God, and haste made thy selfe partaker of straunge Gods vnder all greene trees: but haste hade no will to heare my voyce, sayeth the Lord, O ye disobedient Chyldren, turne again, saith the Lord, and I will be maryed with you, &c. O ye disobedient children, turne againe, saying: Loe, we are thine: for thou art the Lord our God: and so shal I heale your backturnings. VVho

will

will not boldly come vnto ſo mercyfull a Lord and moſt louing Father, ſeing hee ſo gentlie calleth all men vnto him, be they neuer ſo greeuous ſinners, and promiſeth that he will not refuſe them, but louingly receaue them, neuer lay their offences vnto their charge, but to forget them, & caſt them behind his back, that he neuer remẽber them, or look vpon them any more.

Theoph. The LORD is mercifull, gentle, & louing, patient, long ſuffering, & of muche kindneſſe, and ready at al times to forgiue yea, euen whẽ he is at the point to puniſh. *Ioel 2*

The Lorde is louing vnto euery man, and his mercy is ouer all his works. *Pſal. 145*

The Lord is good & gratious, & of great mercy vnto all them that call vppon him. *Pſalm. 86*

The Lord is full of tender compaſſion and great mercy, long ſuffering, & of much goodnes. He wil not alway be chyding, neither keepeth he his anger for euer. He dealeth not with vs efter our ſinnes, neither rewardeth he vs, according to our wickedneſſe. For looke how high the heauen is in cõpariſon of the earth: ſo great is his mercy alſo toward thẽ that fear him. LOKE how wyd alſo the Eaſt is from the weſt: ſo farre hathe he ſet our *Pſal. 103*

ſinnes

ſinnes from vs. Yea, like as a father pitieth his own children: euen ſo is the Lord mercifull vnto them that feare him. For hee knoweth whereof we be made: he remembreth that we are but duſt. VVith the lord there is mercie, and with him is plenteous redemption. And he ſhall redeeme Iſraell from all his ſinnes.

Pſal. 130.

Phile. The great kindneſſe, and deare, harty loue of god toward vs, appeareth not onely in this, that hee both willingly and gladly admitteth and receaueth ſinners, when ſoeuer they repent and turne vnto him, but in that he alſo moſt diligẽtly ſeeketh them vp, fetcheth them home again, and giueth them grace to repent & turne, that they may be ſaued. This thing is verie liuely deſcribed and ſet forth in the parables of the ſtrayd ſheepe, of the loſt groat, and of the wounded man. Herein is loue (ſaith *S. Iohn*) not that wee loued god, but that he loued vs, and ſent his ſonne to bee the agreement for our ſinnes. *S. Paull* ſaith: god ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt died for vs. Much more then nowe, wee that are iuſtified by his bloud, ſhalbe ſaued from

Luke, 16.

Luke. 10.

1. *Iohn* 3

Rom, 5.

wrath

wrath through him. For if when we wer enemyes, we were reconciled to God, by the death of his Sonne, muche more seing we ar reconciled, we shall be preserued by his life.

Epaph. I beleeue that God is a merciful Father for Christs sake, to all them that do truely repent, beleeue, and conuert vnto him: but is it not to be feared, that my repentance and conuersion is to late?

Phil. Be on good comfort neighbour *Epaphroditus*, there is no repentaunce and conuersion to late in this world, so that it be true & procedeth from a contrite hart, and humble spirit. For at whatsoeuer hour a sinner doeth mourne and lament for his sinnes, God promiseth, that he wil forgiue him his iniquities, that he will neuer remember them more. And Christ saith: blessed ar they that mourn, for they shalbe cōforted. In the holy scriptures God doeth very often call vs vnto repentance, but he appointed not ether this or that time, day, and hour, but he willeth vs to repent, and promiseth that whensoeuer we return vnto him, we shall be safe, and escape from death vnto lyfe. Our Sauiour Christ also

Remedies against late repētance, and lonuersiō, vnto God.

Ieremie, 3. *Ezech.* 18.

Matth, 5.

biddeth all that ar diſeaſed to come vnto
Mar.11 him, and promiſeth that he will eaſe them, but he aſſigneth no time, but at all houres, he promiſeth grace, mercy, fauour, help, & comfort. Chriſt is a Sauiour for all ages, & refuſeth no conuerſion, although neuer ſo late. If we come in childhood, in youth, in middle age, or in olde age, whenſoeuer we come, we ſhall be receaued. Onely let vs come. It is better late thē neuer. God is like merciful in all ages. Chriſt is a ſauiour able
Math. 1 enough to ſaue at all times. He ceaſeth not to be called Ieſus, that is to ſay, a Sauiour, neyther ceaſeth he at any time to ſaue, as
Heb.12. the Apoſtle ſaith, Ieſus Chriſt, yeſter day, & to day, & the ſame continueth for euer. If Chriſt wer appointed of god the Father, a Sauiour for certain times, & not for al times: ſo ſhould he be no perfect Sauiour: if he could not as effectually ſaue at the hour
Note of death, as at the hour of the birth, he wer vnworthy the name of a Sauiour. But hee abideth a Sauiour for all ages, and for all kinde of people, ſo that they vnfainedly re-
Math.20. pent, beleeue, and turn. Set before your eyes, the Parable which we reade in the Goſpell, of them that were hyred to worke in

the

the vineyard. Som came early in the morning, ſome about the thirde houre, ſome about the vj. & ix. houre, and ſome about the xij. hour. And when night once came that they ſhoulde receiue their wages, all had like reward. When they that cam firſt, ſawe that they that came laſt, & wrought but one houre, were equall vnto them which had born the burthen, & heat of the day, & receiued like rewarde: one of them murmured & grudged at the mater: but it was anſwered: Freend, I do the no wrong. Take that is thine and go thy waye. I will giue vnto this laſt, euen as vntó thee. Is it not lawfull for me to do as me liſteth with mine owne goods? Thus ſee you, that they which came at the latter end of the day, and wrought in the vineyard but one hour were not refuſed, but receiued the like rewarde with them that came firſt.

Onely let vs be labourers and no loyterers, onely let vs come into the Lords Vineyearde, and not runne away backwarde, and at whatſoeuer hour we come wee ſhall be welcome, and receaue our rewarde with the firſt. Again, the hiſtory Luke. 23 of the theef that hanged on the right hand

of Christe, which theefe was full of wicked deeds, and neuer turnd vnto God, vntill the very hour of his death, declareth manifestly that there is no conuersion in this lyfe, to late, if it be accompanied with true repentance, and vnfained faith. The theefe hanging on the crosse, and at the poynt of death only said vnto Christ: Lord remember me, when thou commest into thy kingdome: And Christ wel accepting his cõuersion, said vnto him: Truely I say vnto thee, this day shalt thou be with me in Paradise.

Who will now dispaire of the good will and fauorable mercye of God, seeing that this theef conuerting at the very last hour of his death, was not of Christ reiected, but receaued, and made a fellow cittizen with Christ, of ioyfull Paradise?

Epaphro. But I haue many tymes greeuously offended the Lorde my God, and broken his holy commandements.

Phil. This is no let vnto your saluation, so that your conuersion be vnfained. The righteous man sinneth seuen tymes in the day. VVho liueth and sinneth not? All go astray. Ther is none good but God alone. All our righteousnes is as a clothe defiled

Prouer, 24. Eccles, 7. Psalm, 14 Matth, 20. Esay, 64.

with

with menſtrue. If God ſhould deale with the moſt holy and moſt perfect, according to their deſerts, they ſhould finde nothing in them ſelues but worthy dampnatioun. *Dauid* with other very many of the oulde teſtament, oftymes ſinned and offended God, with their wicked actes, yet foraſmuch as they repented and vnfainedly turned vnto God, they were receaued into fauor, & ſaued. The Diſciples of Chriſt, *Peter* & his fellowes, wer ſinners alſo, & many times did that which is not righteus in the ſight of God, yet they bewayling their miſeries, and truelye returning vnto God, wer admitted into the nõber of Gods elect. God is that Lord, which forgiueth not only one talent, but the whole debt of x. M. talents, if we com truely vnto him, & knowledge our beggary, yea our nothing. If god wold that we ſhould forgiue one another, ſo oft as we offende, doubtleſſe God will alſo forgiue vs whenſoeuer wee offende, if wee vnfaynedly turne vnto him, be our ſinnes neuer ſo many and greeuous.

Matth, 18, *Matt*, 26,

Matth. 18.

Marie Magdalene ſinned full oft e, yet was ſhee forgiuen, as it is written of her: Many ſinnes are forgiuen her, becauſe ſhe

ſhee hath loued muche. The Publicane, was without doubt a very greuous ſinner. And had many times broken the commãdements of God, yet ſo ſoone as he humbled him ſelfe before the throne of Gods Maieſty, and appealed vnto his mercy: he was receaued into fauour, and pronunced of Chriſtes owne mouthe, more righteous then the Phariſey. For al his gliſtring workes and outward holynes of life. *King Manaſſes* in his praier, confeſſed vnto God, yat he had ſinned aboue the nomber of the ſands of the ſea, & that his iniquities were innumerable: yet efter he returned vnto the Lord, they wer all forgiuen, and he receaued into fauour. If there be not dayly remiſſion of dayly ſinnes, at the hand of God, for Chriſts ſake, why are we commãded dayly to pray for the forgiuenes of our ſins. If the fauour of God be promiſed at al houres, to ſuche as vnfainedly turne vnto their Lord God, & ſeek him in ſinglenes of hart: then followeth it, that ſin we neuer ſo oft, & neuer ſo greuouſly, yet if harty repẽtance come, there is hope of remiſſion of ſinns through the bloude of Chriſt. If chriſt be an euerlaſting Biſhope, then is he able at all

Math. 6
Luke, 11

Iere. 18.
Eze, 18, 23
Pſal, 109

Heb. 7

at all times, to ſaue euen at the full, thoſe which come vnto God through him. If Chriſt go foorth to be called Ieſus, that is to ſay, a ſauiour, then ceaſeth he not to ſaue ſinners. If Chriſt be our interceſſor, Mediator, and Aduocate vnto God the father, euen vnto the worldes end, then may wee be ſure through him to haue remiſſion & forgiuenes of all our ſinnes, euen vnto the end of the world, yea and that at all times ſinne we neuer ſo oft and greeuouſly, if we repent, beleue, & amend. Therfore though you haue many times greuouſly offended the Lord your god, & broken his holy cõmandements, yet deſpair not, but turne again vnto the Lord your god, and he will turne vnto you, delyuer you and ſaue you. For he is the father of mercyes, and god of all conſolation. Hee is riche enough for all them that call vpon him.

Math. 1.

Rom. 8. *1.Tim* 2 *1.Iohn.* 2

2.Cor. 1

*Rom.*10.

If ye do thus though your ſinnes be as red as ſcarlot, yet ſhal they be as whit as ſnow. And though they were lyke purple, yet ſhall they be as white as woll. Heare what God ſayeth by the *Prophet*: Commonlye when a man putteth away his wyfe, and ſhee goeth from him, and maryeh

Iere. 3

with another, then the queſtion is: ſhould he reſorte anye more vnto her, efter that? Is not this field thē defiled & vnclean? But as for thee, thou haſt plaid the harlot with many louers, yet turne again to me, ſaith the Lorde. &c. and I will not let my wrath fall vpon you. I am mercifull (ſayeth the Lord) and I will not all way beare diſpleaſure againſt thee. O turne againe, and I will be maryed with you. VVhom wold not theſe wordes encourage to come agayne vnto the Lorde his God, and throughly to be perſwaded of Gods louing fauour towardes him, and of the forginenes of his ſinnes, be they neuer ſo manye and greeuous, if hee repent, beleeue, and amend?

Epaph. Theſe things comforte well my weak conſcience. But one thing doth greatly diſcourage me.

Phil. What is that?

Remedies againſt the want of merits,

Epaph. I haue no merits, nor plentye of good workes: wherewith I may mak God fauourable to me: but I am a barren fegge tree voyde of all fruite.

Titus. 3.

Phil. The want of merites ought noght to plucke you from comming vnto God.

God

God saueth not vs for the righteous works which wee haue done, but for his mercies sake. If our saluation came of works & merites: then were Grace no more Grace. If euerlasting life were gotten by deseruings: then were it not the gift of God through Iesus Christ our lord: but the Apost. saith: By grace are yee saued through faith, and that not of our selues: it is the gift of God, and commeth not of works, least any man should boast himselfe. If righteousnesse come of the lawe: then Christ is dead in vain. Christ came not to call the righteous, but sinners to repentance. And wee are taught in the Gospel, that ioy shal be in heuen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which need no repentance. What had the wounded man deserued, that he should be healed? What had the straide sheepe merited, that the sheepherd should so louingly fetch her home again? VVhat good works brought *Marie Magdalene*, when Christ receaued her vnto grace, aud forgaue her her sinnes? And so likewise of diuers other. If God should saue vs because of our merits, and good works, so should we choose

Rom.11. *Rom 6.* *Ephe. 2.* *Gal. 2* *Rom,10,* *Matth. 9* *Luke,15.* *Luke.10.* *Luke.7.*

God by our workes and merites, and not GOD vs by his fauour, grace, and mercie:
Iohn.15 But Christ saith: Yee haue not chosen me, but I haue chosen you. And *S. Iohn* wondring at this great mercie of god, bursteth
Iohn.3 out into these words & saith: Behold what loue the father hath shewed on vs, that we should be called the sonnes of god. Again,
1. Iohn.3. Herein is loue, not that wee loued god, but that he loued vs, and sent his sonne to be
Ephe. 1 the agreement for our sinnes. And Saint *Paull* sayeth: god the father hath chosen vs in Christe, before the foundations of the
Exod.33 world were layd. God therefore did chooſe
Rom. 9 vs by his grace, & not we him by our works and merits. I will haue mercie, said god to *Moyses*, to whome it pleaseth me to haue mercie, and I will haue compassion, on whome it is my pleasure to haue cõpassiõ. It lyeth not therfore in a mans will or cunning, but in the mercie of god. And the Psalmist saith, speaking of god, and of him
Psal. 18 self: He hath saued mee, because it was his pleasure to haue me. Again hee saith: thou
Psalm. 56 shalt saue them for nothing: What is that
De verb Apost. ser.15. to say, saith S. *Austine*, thou shalt saue them for nothing: but that thou findest nothing

in

in them, wherfore they ſhould be ſaued,& yet ſaueſt thou them : Freely doeſt thou giue,freely doeſt thou ſaue. And S. *Hierome* alledging the ſame ſentence againſt the *Pelagians*, ſayth, that the righteous ar not ſaued by their owne merits, but by the tẽder mercie of god. If wee ſhall conſider our merits, ſaith *Chryſoſtome*, we are not onely worthy no reward, but we ar alſo worthie puniſhment. Let all mens merits which periſhed by *Adã*, be ſtill & keep ſilẽce, ſaith S. *Auſtin*, & let the grace of god raign, which raigneth throgh our lord Ieſus Chriſt. The redemptiõ of Chriſts bloud ſhould waxe vile and become of no price', ſaith S. *Ambroſe*, if the iuſtification, which commeth by grace were due vnto merites going afore. *Dauid* ſayeth in a certaine Pſalme : Prayſe the Lorde, Oh my ſoul, and all that is within me, praiſe his holie name.

lib. 2 contra Pelag.

In Ioan. Cap. 3. hom. 25

De præ. deſt. Sanctorũ.

De Vocat. Gen. Lib. Cap. 5

Pſal. 103

Praiſe the lord, ô my ſoule, & forget not his benefits. VVhich forgiueth all thy ſins, and healeth all thine iniquities. VVhich ſaueth thy life from deſtructiõ, and crowneth thee with mercy and louing kindnes. All good men from the beginnig haue attributed & giuen the whole glory of their

Note

iuſtification & ſaluation, not to their owne merites and good workes, but to the free grace and vndeſerued mercie of God: that god may be al in all: and that he which reioyceth, ſhould reioyce in the Lord. For the contentation and quietnes of your cō-ſcience in this behalf, remēber that Chriſt came not to call the iuſticiars, but ſinners vnto repentāce. Remember that the ſonne of man came to ſeeke and to ſaue that, that was loſt. Remember that Chriſt is a Phyſition, and that the whole hath no need of a Phyſition, but ſuch as are ſicke. Remember that Chriſte calleth vnto him all ſuch as are diſeaſed, and loaden with the burdē of ſinne. Hee requireth no merits, onely come. Remember that Chriſt is called a ſauiour, to the end that he ſhould ſaue them, which otherwiſe ſhould periſh. Heare alſo what god ſaith by the Prophete: Come to the waters all yee that bee thirſtie, and ye that haue no money. Come bye that yee may haue to eate. Come bye wine & milke without any mony, or mony worth. Wherfore do ye lay out your mony for the thing that feedeth not, and ſpend your labour about the thing that ſatiſfieth you not? But harkē

1. Cor. 15
2. Cor. 1
Ierem. 9.
Matth. 9.
Luke. 19.
Matth. 9.
Matth. 11.
Matth. 1.
Luke. 2.
Eſay. 55.

harken rather vnto me, and ye ſhall eate of the beſt, & your ſoule ſhall haue her pleaſure in plenteouſnes. Encline your eares, and come vnto me: take heede (I ſaye) and your ſoule ſhall liue. Our Sauiour Chriſt alſo ſaith: If any man thirſt, let him come vnto me, and drinke. *Iohn. 7.* *Apocal. 21* Againe in another place: I will giue to him that is a thirſt, of the VVell of the water of life. He that ouercommeth, ſhall inherite all thinges, and I wilbe his god, and he ſhalbe my ſonne.

Item, let him that is a thriſt, come: and let whoſoeuer will, take of the water of life freely. *Apocal. 22* Here is the fauour of god, remiſſion of ſinnes, the gift of the holie 'ghoſte, quietnes of conſcience, & euerlaſting life promiſed freely without merits or deſerts, to ſo many as will come vnto Chriſt with a repentant hart and faithfull minde. For Chriſte was ſent of God the Father, to preach good tydings vnto the poore, that hee might binde vp the wounded heartes, that hee might preach deliuerance to the captiue, and open the priſon to them that are bound, declare the acceptable year of the Lord, and comfort all them that are in heauineſſe. *Eſay. 61.* *Luke. 4* Hee came into this world to *1. Tim. 1*

ſaue ſinners. Therefore let it not diſmaye you, though you finde in your ſelfe plentie of ſinnes, and good workes verie few, caſt rather the eyes of your minde with ſtrong faith on Chriſt, & on his righteouſnes, on his merits, paſſiō, and death, on his bleſſed body breaking, & his precio° bloud ſhed-
1.Cor. 1. ding. Beleeue him to bee ordained of God the father to be your wiſedome and righteouſnes, your ſatiſfaction and redemptiō, that as it is written: Hee that reioyceth,
Iere. 9 Phil. 3. ſhould reioyce in the Lord. Count all your merites, good workes, and righteouſneſſe, vile, and of no price, for the excellencie of the knowledge of chriſt Ieſu our lord. Labour to win Chriſt, and to be foūd in him, not hauing your own righteouſnes, which commeth of the lawe, but that which is through the faith of Chriſt, euen the righteouſnes which commeth of god through faith, that you may knowe him, & the vertue of his reſurrection & fellowſhip of his paſſions. Hee that through true faith hath gotten Chriſt, put him on his back, with all his righteouſneſſe and holineſſe, hee is not altogether without merits, neither walked hee naked in the ſight of God. Vnto this exhor-

exhorteth *S. Paull*, when hee ſaith: Put yee on the Lorde Ieſus Chriſt, that is to ſaye, cloth your ſelfe through faith with all the merites and works of Chriſt: take his righteouſnes, holineſſe, perfection, praying, faſting, watching, lawfulfilling, miracls working, preaching, paſſion, death, reſurrectiō, aſcention, and all that euer hee hath, to bee yours. Beleue him to be giuen you of god, with all that euer hee hath. Chriſt is yours, all therfore that euer Chriſt merited in his fleſhe, is yours alſo: as the Apoſtle ſaith: God ſpared not his owne ſonne, but gaue him for vs all, how can it be then, that with him he ſhould not giue vs all things alſo? If you on this manner put on Chriſte, his merits and good works thorow true faith, you ſhall not appeare before God an vnfruitfull figtree, neither ſhall the curſſe of god fall vppon you. Heare what S. *Auſtine* ſaith: all my hope is in the death of the Lorde. His death is my merite and my refuge, my health, life, and reſurrection. The tender mercie of my Lord is my merite. I am not without merites, ſo long as that lord of mercies faileth not. And if the mercies of the Lorde bee plenteous, then am I

Rom. 13.

Rom. 8

Math. 21

In manuali. Cap. 2

alſo plenteous in merits. The mightier that he is to ſaue, the better is my ſtate and cõdition, and the more free am I from all daunger. Here ſee you that this godly mã *S. Auſtine* knoweth none other merits that may do him good, but the merits of chriſts death and paſſion. He coũteth Chriſts merits his merits, & ſaith: that he is not without merits, ſo long as the Lord of mercies faileth not. In another place he alſo ſaith: All my hope and aſſuraunce of my whole truſt, is in the precious bloud of Chriſte, which was ſhed for vs, and for our ſaluation. In that is all my comfort, repoſing & the whole affiance of my ſaluation. In that I deſire to come vnto thee (O heauenly father) not hauing mine owne righteouſnes, but that righteouſnes which commeth by the ſonne Ieſus Chriſt our Lorde. Item: Brethren, that we may be healed frõ ſinne, let vs beholde Chriſt crucified: for as they that did behold the braſen Serpent in the wildernes, did not dye through the ſtinging of the Serpents: ſo likewiſe they that doe looke vpon the death of Chriſte with faith, are healed from the bytings of ſins. Hereto agreeth the ſaying of *S. Bernarde*:

Lib. medit Cap. 14

VVhat

What is of ſo mighty force,& great ſtrẽgth to heale the wounds of the conſcience, as the diligent remẽbrance of Chriſt woũds? In Cant.

Againe: when I am troubled and put in feare of my ſinnes,then do I hide me in the bloudie wounds of Ieſus Chriſt. Look that you therefore likewiſe flee vnto the merits of Chriſtes death and paſſion, and ſo ſhall neither ſinne,death,hel,deſperation, lawe, or any other thing hurt you.

Epaphro. I beleeue that whatſoeuer Chriſt did in his humanity,he did it for me, and for my ſaluation. And in thee (O Lord god)is my whole truſt, let mee neuer bee confounded: But Neighbour *Philemon.*

Phile. VVhat is your minde,Sir?

Epaphro. VVhat if I be not of the nomber of thoſe,whom God hath predeſtinate to be ſaued? Of predeſtinatiõ

Phil. Feare you not:god without all doubt hath ſealed you by his holy ſpirite vnto euerlaſting life. Your name is written in the booke of life. You ar a citizen of the newe glorious,and heauenly *Ieruſalem.* You ſhall remaine with god in glorie after your departure,for euer and euer. *Epaph.* It ſore repenteth me that I haue at any time offẽded the lord my god. Of repentaunce.

Phil. This repentance is an euident teſtimonie of your ſaluation, and that God hath predeſtinate and tofore appointed you vnto euerlaſting life: for it is written: Repent you of your former life : for the kingdome of god is at hand. Againe: If the vngodly ſhall repent him of all his ſinnes that he hath done, &c. doubtles he ſhall liue & not die. As for his ſinnes that he did before, they ſhall not once be thought vpon.

Matth.3.

Ezech.18

Epa. I haue an earneſt faith in the bloud of Chriſte, that god the father will forgiue me al my ſinnes for Chriſtes ſake.

Of faith.

Phil. You thus beleuing cannot periſh, but this your faith is an vndoubted aſſuraunce vnto your conſcienee, that you are predeſtinate to bee ſaued: for it is written: God hath ſo dearely loued the world, that he gaue his onely begotten ſonne, that all that beleue on him, ſhould not periſh, but haue euerlaſting life: For god ſent not his ſonne into the worlde, to condemne the world: but that the world ſhould be ſaued by him. He that beleueth on him, is not condemned: He that beleueth on the ſon, hath euerlaſting life: verily, verily, I ſay vnto you, he that heareth my word, & beleeueth

Iohn.3.

ueth on him that ſent me, hath euerlaſting life, & ſhall not come into dãnation, but is eſcaped frõ death vnto life. This is the Fathers wil that ſent me, that of all which he hath giuen mee I ſhall loſe nothing, but raiſe thẽ vp again at the laſt day. And this is the will of him that ſent mee, that euerie one which ſeeth the ſõ, & beleueth in him, haue euerlaſting life, and I will raiſe him vp at the laſt daye. I am the reſurrection & life, he that beleueth in me, though hee be dead, yet ſhall he liue. And euery one that liueth and beleueth in me, ſhall neuer dye. To him (Chriſt) gaue all the prophets witneſſe, ſaith *S. Peter*, that through his name whoſoeuer beleeueth in him, ſhal receaue remiſſiõ of ſinnes. If thou knowledge with thy mouth, that Ieſus is the lord, & beleue in thy heart, that God rayſed him vp from death, thou ſhalt bee ſaued. For to beleeue with the hart, iuſtifieth: and to knowledge with the mouth, maketh a man ſafe: for the Scripture ſaith: Whoſoeuer beleeueth on him, ſhall not be counfounded. Thus ſee you, that faith doth aſſure your conſcience of gods fauour, & of euerlaſting life. Doubt you not therefore, but that you ar counted

Iohn. 6.

Iohn. 11.

Act. 10.

Rom. 10.

Eſay. 28.

in the noumber of gods elect and chosen people, and shall inherite the glorious kingdome of god.

Epaphro. I was baptised in the name of god the father, and of god the sonne, & of god the holie ghoste.

Of Baptisme *Matth.* 28

Phil. This is also a sure token of the fauour of god towarde you, and that you are predestinate vnto euerlasting life, seeing that according to your profession, you doe beleue, & vnto the vttermost of your power frame your life. For it is written: He that beleueth & is baptised, shalbe saued. And S. *Peter* said vnto the *Iewes*: Repent you of your sinnes, and be baptised euerie one of you in the name of Iesus Christ for the remission of sinnes, and ye shall receaue the gift of the holie ghoste. And S. *Paull* saith: all yee that are baptised, haue put on Christ, and you know, there is no damnation to them that are in Christe Iesu. For as when you were baptised, yee forsooke the deuill, the worlde, and the flesshe, with all their works, pompes, and vanities, & gaue your selfe onely vnto the seruice of God, taking him for our lorde and maister: euen so hath god likewise taken you to bee his

Mar. 16 *Actis.* 2. *Gal.* 3 *Rom.* 8.

seruant,

ſeruant, loueth and fauoureth you, & will defend you againſt all your enemies, and neuer forſake you vntill hee hath brought you vnto euerlaſting life: by baptiſme is he your lord god, therfore will he not ſuffer you to periſh. By baptiſme hee is your father, & you ar borne of him, & ſo becõe his ſonne, therfore can he none otherwiſe then loue, tender, and fauour you, & giue you the inheritance of his heauenly kingdome. By baptiſme are you made the brother of Chriſt, heire of god, & felloweheire with chriſt of euerlaſting glorie, then may you be certaine to be of that nomber, that ſhal inherite eternall life. By the baptiſme is the holy ghoſt geuen you, thẽ ar you the ſonne of god, & cãnot periſh. For it is written: they that are led with the ſpirit of god, ar the ſonns of god: baptiſme is a cõtinual ſigne of the fauor of god toward vs, of the free remiſſion of ſins, of our reconciliation vnto god for Chriſts ſake, and that we bee by adoption the ſonnes of god, and heires of euerlaſting glorie.

Rom. 8.

Rom, 8,

Epaph. In tymes paſt I haue alſo manie times receaued the miſteries of the Lords bodye and bloud in the Temples of the

Of the Lords ſupper.

christians, with the Congregation of god, wherein I confesse, I haue foũd great comfort, and verie much quietnesse vnto my weake and sinnefull conscience.

Phile. The often comming with a fervent desire vnto the Lordes table, by true faith to feede vpõ the misteries of the lords body & bloud, is a manifest argument that god hath chosen you to be his, hath writtẽ your name in the booke of life, and predestinate you vnto euerlasting glorie. For in so doing you haue not only called vnto remembraunce the most healthfull death of our Lord and Sauiour Iesu Christe, and so ben thãkful for it, but you haue also shewed your selfe a liuely member of that holie body, wherof Christ is the head. You haue professed openly in the face of the Christiã Congregation, that god the father is your Father, that Christe is your Lorde and Sauiour, that by the one only oblation of his blessed body on the altar of the crosse, all your sinnes are put awaye & forgiuen, and you made the inheritour of glorie euerlasting. When you thus came vnto the lords table, all the fruites, benefits, and merits of Christs passion were forgiuẽ you, namely,

the fauour of god, remiſſion of ſinnes, the holie ghoſte, quietnes of conſcience, new affects, victory ouer ſathan, death, & Hell, and finally, euerlaſting life: ſo that now ye are incorporated in Chriſt, and become a true and liuely member of that miſticall bodye, wherof he is the head: yea, you are fleſh of his fleſh, and bone of his bones, as the Apoſtle ſaith: Is not the Cupe of Bleſſing which wee bleſſe, partaking of the bloud of chriſt? Is not the bread which we break, partaking of the body of Chriſt, &c. *Ephe. 5* *1. Cor. 10.*

Epaphro. As I haue had many times an earneſt and feruent minde to come reuerently vnto the Lords table, and to be partaker of the holy miſteries of Chriſtes bodie & bloud with the congregation: ſo likewiſe haue I at all times bene glad to repaire vnto thoſe places, where the worde of god hath ben preached: & the doctrine that hath there bene taught, I marked diligently, kept it in memorie, and to the vttermoſt of my power, I laboured to frame my life, according to the ſame, that I might be no forgetful hearer, but a diligent doer of thoſe workes which I learned of the holy ſcriptures, to be acceptable vnto the *Of hearing gods word.* *Iam. 1.*

lord my god, that I might ſerue him in holineſſe, and righteouſneſſes all the dayes of my life.

Phile. As there is not a more euident teſtimonie, and a ſurer argument, that that mã is in the ſtate of euerlaſting damnatiõ, which hath no minde to heare the worde of god, nor to traine his life, according vnto the doctrine thereof: ſo likewiſe is there not a more certaine ſigne, that any man is predeſtinate to bee ſaued, then when he hath a minde to heare the worde of god, as our Sauiour Chriſte teſtifieth, ſaying:

Iohn. 8. Hee that is of god, heareth gods worde, ye therefore heare them not, becauſe yee are not of god. Here ſee you, howe Chriſte putteth a difference betweene them that are of GOD, and them that are of the Deuill: They that are the Children of the deuill haue no minde to heare the word of god. But they that ar the ſonnes of god, haue a feruent delite, & ſingular great pleſure to hear gods word: yea, & as the pro-

Pſal. 1 phet ſaith, to exerciſe themſelues in it day and night. In another place, our Sauiour Chriſt ſaith alſo: my ſheep hear my voyce,

Iohn, 10, & I know thẽ, & they follow me, & I giue

vnto

vnto thē life,& they ſhall neuer periſh,nether ſhal anie mā pluck thē out of my hād. In this ſentēce ye ſee,that they which hear the voice of their ſheepherd Chriſt, ar the ſheep of Chriſte, and that they ſhall neuer periſhe but haue euerlaſting life. Chriſt ſaid alſo vnto *Pilate*: Euerie one that is of the trueth heareth my voice. You haue a minde to heare the woorde of God,and to heare thē voice of Chriſt, that hie ſheepeheard, haue ſhewed your ſelfe to be of the trueth: *So* beeing ye can not periſhe, but obtaine euerlaſting lyfe. For Chriſt him ſelfe pronunceth them bleſſed,which hear the word of God,and keep it, that is to ſay beleeue it,and ſtudy to frame their life according vnto the ſame. *Iohn*, 18. *Luke*, 11.

Epaph. Moreouer, I haue euer had a deſire (I thanke thę Lorde my God for it) to pray vnto the Lord my God,and to call on his holy name, although I confeſſe not ſo feruently as I ought. Of prayer,

Phil. This thing alſo doeth fully certifie your couſcience, that you are of the nomber of Gods elect, and tofore appointed vnto euerlaſting ſaluatioun. For it is written: Whoſoeuer doeth call vpon the *Ioel* 2,

Psalm. 91. name of the Lord shalbe safe. Againe: He hath cryed vnto mee, and I will graciously heare him: yea I am with him in trouble, & I will deliuer him, and glorifie him, with long lyfe will I satisfie him, and shew him my saluation.

Epaph. God be thanked, I am now well quieted in my conscience, & feare Sathan nothing at all. I think my selfe at this present, so strong, and so throughly enarmed against the deuil and all his wicked armie, that I am nothing affraied to enter battell with him: but am fully perswaded, that by the help and power of my graund captain Iesus Christ, I shall ouerthrow him. One doubt remaneth, and that once dispatched I trust I shall be in some readinesse for the Lord my God, whensoeuer he sendeth for mee, and calleth mee out of this wretched world.

Phile. What is that?

Epaph. I haue heard many times at the mouth of diuers men, which haue an good opinion of themselues, of their owne wit, doctrine, and learning, that no man in this world is certain of his saluation, neither can any man say with a safe conscience, &

The certaintie of Gods fauour toward vs, & of our saluation,

vndou-

vndoubted, faith: I am of the noumber of Gods elect, I am a vessell of mercy, I shall be saued, my name is regiſtrat in the book of life. &c. but al men euen the moſt godly and faithfull, muſt doubte of their ſaluatiō, of the remiſſioun of their ſinnes, of the fauour of God toward them, and of euerlaſting lyfe.

Phi. This is the doctrine of the papiſtes both wicked and damnable. The Papiſtes in teaching this doctrine, doe not onely trouble, diſquyet, make afrayed, wound, kill, and ſlaye the conſciences of the ſimple people, and of ſuch as credite their deuiliſh doctrine, but as much as in thē lyeth, they mak God a lier, his holy word falſe, & our faith fruſtrat, voide, & vaine. Tak away the certaintie of ſaluation from anye man, & to what point ſerueth the merciſull promiſe of God, and the faith which apprehēdeth and layeth hand on the moſte louing promiſes of God? This doctrine openeth a verye path vnto Hell, and bringeth vnto deſperation.

Chriſt. Yet the papiſts alledge the ſcriptures for them. The maner of Papiſtes in alleaging the ſcriptures

Phil. I think that: for ſo is their accuſtomed

med property, they alledge many times the ſcriptures of God, to defend, and to ſtabliſh their errours and hereſies, & to bleir the ſimple peoples eyes, which ar not able to decerne, A. from B. nor to iudge betuene trueth and falſhoode, but are eaſily led that way, wherunto the ſubtile and wylie Papiſt perſwadeth. If I had leaſure to declare vnto you, what iugling the vngodly Papiſtes haue vſed, and yet do vſe, in wryting and wreſting, in corrupting and abuſing the holy word of God, ye wolde not a little maruel at the matter: but I wold gladly heare what the Papiſts can alledge out of the word of God, for the confirmatioun of their wicked opinion in this behalfe.

Chriſt. The ſentence wherunto they ſtik & cleaue, as vnto an inuincible bulwarke, is this: A man knoweth not, whether he be worthy loue, or hatred, but all thinges are kept vncertain vnto the time to come. *Eccleſ. 9.*

Phil. The kingdome of the Papiſtes, is not without a cauſe, called the kingdome of lies, & the papiſts themſelues may right wel be reſembled to the beaſt which roſe out of the ſea, vnto whome was giuen a mouth to ſpeak great things and blaſphemies, *Apocal. 13*

mies,

mies,yea to ſpeak blaſphemie againſt god to blaſpheme his name and his tabernacle & them that dwel in heauen.&c.But as cõcerning the texte which they alleage (although the learned in the *Hebrew* toung know right wel how greatly this text efter the common *Latine* tranſlatioun, differeth from the trueth of the *Hebrew*) it is abuſed of them,& wreſted contrary to the mind, both of the Author,& of the Tranſlator,as the words that immediatly follow, do manifeſtly declare.when *Salomon* ſaith,A man knoweth not,whether he be worthy loue, or hatred,he ſpeketh not of the knowlege and iudgement of the conſcience toward God,for who knoweth not,that he is worthy hatred which ſinneth againſt the lord his God:cõtrariwiſe that he pleaſeth god, & God loueth him,which doeth that thing that is pleaſaunte in his godly ſight,but he ſpeaketh of the outward & carnal iudgement and knowledge,which men haue of thẽſelues,of their own ſtrengths,wiſdome or frewil, concerning things which chãce to them outwardly. *As* though he ſhoulde ſay:if a man ſhould only beholde & conſider the outward face of things, and iudge

the fauour or diſſauour of God toward any man, of the things that outwardly chance vnto any man: he were not able to affirme & to perſwade his cõſcience, whether God loueth him or no. For God indifferently without any reſpect had to ether of the parties, giueth vs aboundantly, to the vngodly as to the godly, the vnfaithful, as to the faithfull, to the ſaints, as vnto the wicked, his temporall and outward giftes, as beauty, ſtrength, riches, health of bodye, reaſoun, wiſdom, eloquence, honor, nobility, welth glorie. &c. Yea many times the enemies of God haue more plenteouſly giuen vnto them of God, the riches & pleaſure of this lyfe, then the frends of God. Therefore if a naturall man, not beeing regenerate, nor borne a newe of the Spirite of God, conſidereth the outward face of things, & iudgeth of them, the fauour or diſſauour of God: verily ſo knoweth he not, who is woorthy Gods loue or hatred, ſo is he not certayne, whome God loueth, or whome he hateth. This is the aforeſaid text of *Solomon* (as it is tranſlated) to be vnderſtand.

And this is the meaning of the Authour, the words that followe doe manifeſtly declare.

clare. It happeneth (ſaith hee) vnto one as vnto another: it goeth with the righteous, as with the vngodlye, with the good and cleane, as with the vncleane: with him that offereth, as with him that offereth not lyke as it goeth with the vertuous, ſo it goeth with the ſinner. Eccle. 9.

As it hapneth vnto the periured, ſo hapneth it alſo vnto him that is afrayed to be forſworne. Among all things that come to paſſe vnder the Sunne, this is miſerye, that it happeneth vnto all alike. Of theſe woordes it euidently appeareth, that *Solomon* ſpeaketh of the knowledge which an naturall man hath by the outwarde giftes of God: whereof becauſe they be indifferently giuen as well to the good, as to the bad, he is not able to iudge whō God loueth, & whom he hateth: Now wher as the Papiſts wreſt this text vnto the knowledge, or iudgement of the conſcience, which cōmeth of the ſpirit of god, & of his word, & would that Chriſtian men in their conſcience ſhoulde doubt whether God loue them or no, whether they be in the fauour of god or not, whether ſins be forgiuen thē or not: whether they ſhall be ſaued or not

they teache a deuiliſh errour, and lead the receauers of their doctrine, the right way to Hell fire. For he that doubteth of the mercifull goodwill, and fauourable grace of god toward him, and beleueth not that God for Chriſts ſake, is louing vnto him, & forgiueth him all his ſinnes, verely he is no true Chriſtian, but dying in this his doubtfulnes and vnbelief, he ſhall ſurely be damned: according to this ſaying: He that doeth not beleue on the Sonne, ſhall not ſee lyfe, but the wrath of God abideth on him. *Iohn, 3*

This erroneous doctrine of the papiſts, maketh God falſe of his promiſe, quencheth faith, blotteth our hope, diſtroyeth loue, diſquieteth the conſcience, filleth the hart with whole ſeas of vnreſtfull and wicked imaginations, and ſo driueth the doubtfull perſon into deſperation, and finallie vnto dampnation. O murderers, O foule ſlayers, If no man can be certain in his conſcience, whether he be in the fauour of God or no, whether God for Chriſtes ſake wil forgiue him his ſinnes or not, and giue him euerlaſting lyfe, to what poynt ſerue all the promiſes of Gods tender mercyes made to all faithful penitent ſinners in Chriſts bloud?

vnto

vnto what end doeth faith ſerue? If faith certifie not our conſcience of Gods good will toward vs, and ſo bringeth peace, and quietnes vnto it. VVhat is then the office of faith? if a man whoſe credite is aproued promiſeth vs any thing, we ſurely look for it, and nothing doubt of the performance thereof: and ſhall we then doubt of the accompliſhment of the promiſes of God, which is faithfull in all his wordes, which can not lye, which is not onelv true, but alſo the ſelf trueth? Let all men be lyers, and let God abide true, God hath promiſed that at whatſoeuer hour we turn vnto him he will forgiue vs all our ſinnes, and neuer remember them more, but freely fauour vs as though we had neuer offended him.

Pſal. 145 *Titus.* 1. *Iohn,* 14 *Rom.* 3 *Eccle,* 18 *and* 33

This is the promiſe of him, which can neather deceaue, nor be deceaued, and ſhall we dout of the performance thereof. Shall wee doubt whether the Lord will be as good as his worde? whether our ſinnes be forgiuen, and we receaued againe into fauour or not? God hath promiſed that in Chriſte all the nations of the earth ſhal be bleſſed: And ſhal we which loke for our whole ſaluatiō in the blood of Chriſt, dout

Bal. 23.

whether we ſhall be bleſſed in Chriſt, that is to ſay, fauoured of God the Father for Chriſtes ſake, or not. Chriſte our Lord and Sauiour calleth all that labour and be loaden vnto him, & promiſeth that he will eaſe, remedye, comforte, and helpe them: and ſhall we doubt of this his promiſe.

Math.11.

VVhat other thing is it to doubt of the promiſes of God, then to doubt whether God bee true or not, iuſte and faithfull or not, the ſame in his deede, that he is in his woorde or no? O the ſomuche vnfaithfulneſſe of the wicked Papiſtes. The ſcripture ſayeth: He that beleeueth on the Sonne of God, hath euerlaſting lyfe. The faithfull Chriſtianes beleeue on the Sonne of God, embrace him with ſtrōg faith, as their alone Sauiour, Redemer, Attonement maker, Interceſſor, Mediator, and Aduocate, and ſhall they doubt of the inheritaunce of euerlaſting lyfe. Eyther they that doe beleeue, and ſo continue vnto the end, haue euerlaſting lyfe, at their departure out of this lyfe: or els god is not true of his promiſe. Bot god is faithfull in all his words, therefore do the faithfull Chriſtianes receaue according to gods promiſes, & their faith-

Iohn 3.

Pſal. 145

faith. If all thinges be possible to him that beleeueth, if all things chaunce to an faithfull man, according to his faith, with what whoorishe, and shameles foreheades dare the proud and vngodly Papists teach vs to doubt of the grace and fauour of god of the remission of sinnes, and of the inheritaunce of euerlasting lyfe? Where doutfulnesse is there is no true faith, but rather misbeliefe, and to suche a doubting faith, yea rather no faith, nothing is promised, but the fearce wrathe, and vengeance of God, and euerlasting dampnatioun. See to what point the wicked Papistes bring their whelpes, with their deuilish doctrin. S. *Iames* saith, if any man lack wisdome, let him aske it of him that giueth it, euen God, &c. But let him ask in faith, & wauer not. For he that douteth, is lik a waue of the sea which is tost of the winds, & caried with violence. Nether let that man think that hee shal receiue any thing of the Lord. A wauering minded man is vnstable in all his waies. Ar not they which profes Christ muche bund to the papists, which teach their shollers to dout of the mercy of god, & not to be throghly persuaded in their cõscien-

Iames, 1

The shoeling of the Papists

ces, that God loueth thē, pardoneth thē for Christs sake, & maketh them inheritoures of euerlasting glorye? Is this ony other thing then to say, despaire, dye, be dampned? O deuils incarnate. God lighten the eyes of the simple, that they may once see the iugling casts of these wily wicked Papists, and come vnto the vnfayned trueth of gods worde, which is able to saue their soules, which also is the mightie power of God to saue euery one that beleeueth.

Iam. 2.

Rom. 8.

Theoph. Amen.

Phil. All the godly, euen from the beginning, haue beleued the promises of god & nothing doubted of them, whither they concerned temporall or spirituall thinges, and according to their faith, so receaued they. Yea, when God seemed moste to be angree with them, and vtterly to caste them from his fauour: euen then did they nothing doubt of his mercifull goodnes: but with stronge faith cleaued to the promises of God: as a certaine man saith: Though he kyll me, yet will I put my trust in him. The Psalmograph also sayeth: Though an hoste of men wer laid against me, yet shall not my heart be affrayed.

Iob. 13.
Psal. 27

And

And though there roſe vp warre agaynſt me, yet wil I put my truſt in him. If either *Abraham*, *Iſaac*, *Iacob*, or any other ſaints of the olde Teſtament had doubted of the promiſes which God made vnto them, ſo had they neuer found fauor at the maieſty of God, nor obtained thoſe thinges, which God hath promiſed them.

For without faith it is impoſſible to pleaſe God. He that doubteth of the promiſes of God, ſhall obtaine no good thing at the hand of God. To what end are we often in the holy ſcripture exhorted to beleue god and his promiſes, if it wer lawfull for vs to doubt of them? If to beleeue and to doubt be one thing, why is euerlaſting ſaluation promiſed to the one, and eternal dampnation to the other? Whoſoeuer therefore will be ſaued, let him caſt awaye all vnbeliefe and doubtfulneſſe, and with tooth & naill, (as they vſe to ſay) cleaue to the promiſes of God, nothing doubting, but according as God hath promiſed, ſo ſhal it chaunce vnto him. If we do repent and beleue his word, God hath promiſed vs for Chriſtes ſake, to fauoure vs, to forgiue vs all our ſins, & bring vs vnto euerlaſting lyfe. Let *Heb.* 11

vs not therefore doubt of this his promise but with strong and vnshaken faith, beleue it, and look for boldly that is promised: so we may be sure to haue the grace and fauour of god, to haue remission and forgiuenes of sinnes, & finally to haue euerlasting lyfe. Let vs therefore approch with boldnes, and not with doubting and wauering vnto the Throne of Gods Maiestye, as the Apostle warneth, that we may obtain mercy, & find grace to help in the time of neid.

Heb.4.

Christ. If a man after the Papists, should doubt of the grace and fauour of God towarde him, with what conscience coulde he be bolde to say the Lordes prayer, and to desire the forgiuenesse of his trespasses? Or how could he say with a true faith: I beleeue the forgiuenes of sinnes and euerlasting lyfe. To beleeue, is it to doubt of the promises of God? Or rather to be thoroughlye perswaded of the promises of God, that as God hath promised, so shall it vndoubtedly chaunce vnto vs.

Math.6.

What it is to beleue

Euseb. When a man beleeueth the gospell, he is certaine of the remissioun of his sinnes, he is certain of the fauour and good will of God, and he is certaine also of euer-

last-

lasting lyfe. And he that letteth goe this faith, and falleth to doubting, he shal neuer enioy the aforesaid benefites, but bee cast into euerlasting dampnation.

Theoph. This considered the holy Apostle right well, when he without any doubting being throughly perswaded and assured of Gods good will towarde him, (set forth in his holy promises) said on this maner: I know, and am sure, that he (in whom I haue put my trust) is able to keepe that which I haue committed to his keeping, against that day. Againe: I haue fought a good fight: I haue fulfilled my course: I haue kept the faith. From henceforth there is laid vp for me, a croun of righteousnes, which the Lord (that is a righteous iudge) shall giue at that day, not to me onely, but vnto all them also that loue his comming. 2. *Tim* 1 2. *Tim.*

Phi. When that *Dauid* saide these wordes: I beleeue verely to see the pleasures of the Lorde, in the land of the liuing: doubted he of the inheritance of that heauenly kingdom? Or was he rather throughly perswaded by strong faith in the promises of God, that he should without al doubt raign with God in glory, if the godly Apostle S. *Psalm.* 27

Phil.1. *Paull* had not beene ſure of the fauour of God, and of a beter life efter this, woulde he haue wiſhed to haue beene delyuered from this world, and to be with Chriſt? With what countenance durſt the bleſſed Acts, 7 Martyr S. *Stephen* haue commended his ſpirite vnto Chriſt, if he had not bene perſwaded of gods fauour toward him, and of the ioyfull inheritaunce of the euerlaſting kingdome? And lykewiſe of the other Saintes. The ſpirite of god certifieth our Rom. 8 ſpirite (ſaith the Apoſtle) that we ar the ſonnes of God. If we be ſonnes, then are we alſo heires, I meane of god, and fellow heires with Chriſte. Hereto agreeth the 1.Iohn. 3 ſaying of S. *Iohn*: Deerly beloued, now are we the ſonnes of God, and yet it doeth not appeare what we ſhall be. But we know that when it ſhall appeare, we ſhalbe like him: for we ſhall ſee him as he is. Againe 1.Iohn. 3 we know that we are traſlated, and caryed from death vnto life.

Heere you ſee that the holye Scriptures teache vs to be certaine of our ſaluatioun through faith in Chriſts bloud, and not to be doubtfull of it, as the Papiſts trifle. Away therefore with all doutfulnes, and lay hand

hande by ſtrong faith on the promiſes of God, looking with an aſſured hope for all thoſe heauēly and bleſſed things, that god hath promiſed vs in his holy word. So may wee bee ſure to receaue, according to our faith.

Epaphro. Without wauering or doubting, I faithfully beleeue and am aſſuredly perſwaded, that god the father is a mercyfull father, vnto me, that he hath forgiuen me all my ſinnes, receiued mee into his fauour; and made me heire of his euerlaſting glorie. And all this hath he done vnto me, not for my merites and deſerts (which are vtterly none:) but for Chriſts ſake, in whō I beleeue, whome alſo I confeſſe to be my alone ſauiour and redeemer.

Phile. Neighbour *Epaphroditus*, you thus beleeuing, cannot periſh. Therefore be on good comfort, quiet your conſcience, and ſetle your minde. For it is written: hee that beleeueth on the ſonne of god, hath euerlaſting life. *Iohn. 3*

Epaphro. Brother *Philemon*, I thank you, & my other neighbours here for the great comfort, which I haue receaued by this your godly communication. I feele my

ſelfe now in much better caſe, then I was, when you came vnto mee. I feele much quietneſſe & eaſe in my conſcience. The Lord hath driuen awaye mine enemies,& giuen me reſt in my mind. If I had not had your cõpany, god knoweth to what point my ghoſtly enemie the deuill would haue brought mee. But I praiſe god for you: for by your godly and chriſtian talk, god hath wrought in me a good & glad will to dye. I haue in my heart bidden the world & all worldly things adieu. My mind is altogether fixed on the lord my God, and on the ioyes which hee hath prepared in his glorious kingdome for all thẽ that loue him: I feele ſuch inward ioy in my hart, & ſuch a feruent deſire to ſee the Lorde my God face to face, that the paines, which I nowe ſuffer on my body, although they be verie grieuous indeed, ſeeme litle or nothing to diſquiet me. For I am fully perſwaded, that the afflictions of this life, are not worthie of the glorie which ſhalbe ſhewed vpõ vs. Againe, that though the outward man periſhe, yet the inward mã is renued day by day: And that this our tribulation, which is ſhort and light, prepareth an exceeding

Rom. 8

2. Cor. 14

and

& an euerlasting waight of glory vnto vs, while wee looke not on the things which are seene, but on the things which are not seene. For the things which are seene, are temporall: but the thinges which are not seene, are eternall.

Theoph. Neighbour *Epaphroditus*, set all your whole care vppon God the onely Creator and maker, and turne you from all creatures, turne from wife and childrē, turne from temporall goods, & all worldly matters, considering that by none of them you can be holpen, neither from sinne, nor from death.

Phile. All that you leaue behinde, the Lorde according to his almightie prouidence, shall well and fatherly take care for them. He that hath created your wife and children, shall also prouide them a liuing, as he hath prouided all thinges necessarie for you vnto this present houre.

Epaph. Neighbours. Here I protest before God and you all, that I am as willing to leaue this worlde, and all the vanities thereof, as euer I was to receaue them: and I giue god most hartie thankes for all the great mercies that he hath poured vpō me

from my birth vnto this preſent tyme, and ſpecially for his Chriſt.

Chriſt. God keepe you in this minde, euen vnto the ende.

Euſeb. Amen.

Epaph. Confirme and make that perfect (O Lord) which thou haſt begunne to worke in me, vnto the glorie of thy bleſſed name, and vnto the ſaluation of my ſoule.

Theoph, Amen.

Epaph. Neighbours, I praye you turne me, that I may lye on my right ſide.

Chriſt. The Lorde our god graunt that you may ſit in his kingdome on the right hand of his glorie.

Epaphro. Yea, and that ſhortly.

Euſeb. So be it.

Phile. Sir, how doe you now?

Epaph. Well, god be thāked? but I truſt to doe better euen anone.

Phil. Lack you anie thing Sir?

Epaph. My paine approcheth nerer vnto my hart, whereby I perceaue the end of my life, not to bee farre off: I beſeeche you pray for me, that I may continue faithfull, conſtant, and ſtedfaſt, in the faith of the Lorde my god, euen vnto the verie ende of

of my life.

Phil. We will do it gladly. Neighbours let vs kneele downe and pray. Lorde wee moſt hũbly beſech thee heare our prayer.

Chriſt. And let our cry come vnto thee.

Phil. O Lorde Ieſu Chriſte, thou onely ſonne of the heauenly father, our alone redeemer & omniſufficient Sauiour, we moſt humbly beſeech thee, deliuer this ſick and weake perſon now being in great paines, & at the point to depart out of this world, from all vgſome and terrible aſſaultes and temptations of the deuill, ſinne, and hell. Deliuer him (O Lorde) as thou deliueredſt *Noe* from the raging waues of the Sea. *Lot* from the deſtruction of *Sodome*. *Abraham*, from the feare of the *Chaldees*. The Children of *Iſrael* from the tyrannie of *Pharao*. *Dauid*, from the hand of *Goliah*. The three men from the violence of the firie fornace in *Babylon*. *Daniell* the Prophete from the mouth of the *Lyons*. *Ionas* from the belly of the Whale fiſhe: and *Peter* from the priſon of *Herode*. Euen ſo, O gracious Lord god, deliuer the ſoule of this perſon, both now and whenſoeuer he ſhall depart hence, frõ all perill and daunger. Open vnto him at

A Prayer for the ſickman.

Gen.7. *Geu.19* *Gen.10* *Exod.2.* 14.15 *1.Reg.17* *Dan.3* *Dan 6* *Ionas.2.* *Act.12.*

the houre of death, the doore of Paradiſe, the gates of heauen, and the entry of euerlaſting life. O Lord Ieſu Chriſt forgiue him all his ſinnes, and lead him with ioye into the kingdome of thy heauenly father, euē vnto the boſome of *Abraham*, and appoint him vnto euerlaſting reſt, that hee may reioyce with thee, and with all the electe children of god in euerlaſting life.

Euſeb. Amen.

Epaph. Neighboures, I thank you. Now will I alſo praye vnto the Loide my god, while I may ſpeake, and I truſt he will for Chriſtes ſake gratiouſly heare me.

Thteph. Doubt you not neighbour: god hath ſo promiſed.

The ſickmans prayer.

Epaph. Lorde harken vnto my prayer, & giue eare to my moſt humble requeſtes. O moſt mercifull god, O father of all mercies, the father of our Lorde and Sauiour Ieſus Chriſte, bee mercifull to me a ſinner. Haue pittie on mee, and quickly helpe me poore wretch, for the moſt bitter paſſioun, and moſt precious death of Ieſus Chriſte, the onely begotten Sonne, and our alone redeemer & Sauiour. Enter not into iudgement with thy ſeruaunt, Oh Lorde.

Pſal. 143.

Handle

Handle me not according to my deſerts & merits, neither rewarde me after mine iniquities, but for thine infinite and vnmeaſurable bountie & exceeding great mercy receaue mee, and take me into thy fauour. I miſerable and weake creature, am in thy hand. I am thy bound ſeruant and thy debter. O moſt gentle god, ô moſt fauourable father, forſake mee not, caſt mee not away poore wretch that I am. For I am thine with all that euer I cã make. No mã is able to ſtrengthen me, no man is able to deliuer me, no man is able to help me, but thou alone. Thou art the true helper in aduerſity. Thou art the moſt ſure & preſent cõforter in all neceſſitie. Thou alone art our helper, our bulwark, our fortres, & our moſt mighty and ſtrong defenced tower. Thou art, ô God, our refuge, thou art our ſtrength. Thou art our helper in all our tribulations. In thee, O Lorde, doe I truſt, let mee not be confounded. Let me neuer bee put to ſhame. Let me not be deceaued of my hope, but preſerue mee for thy righteouſnes ſake. Bow downe thine eare vnto me, make haſt to deliuer me. Be my defender, ô God, and my ſtrong holde, that thou mayſt Pſal. 31. Matth.

ſaue me. For thou art my ſtrength, and my refuge, yea thou art my god, and my deſtinies are in thy handes. Lighten thy countenance vpon thy ſeruant, and ſaue me for they mercies ſake, O lord. And foraſmuch (O ſweet father) as it is thy godly pleaſure to call me now from this miſerable life & wretched world, I moſt entirely beſeeche thee ſo to defēd me in this agony of death that neither ſathan, nor his miniſters preuaile againſt me, but that I continue faithfull and cōſtant vnto the ende, in the confeſſion of thy holie name, looking for full remiſſion of all my ſinnes in the precious bloud of thy welbeloued ſonne, and my onely Sauiour Ieſus Chriſte, and that I departing in this faith and perfect truſt, may bee placed among thy bleſſed ſaincts and heauenly ſpirites, and ſo for euer and euer remaine with thee in glorie. Graunt this, O moſt mercifull father, for thy deare ſonnes ſake Ieſus Chriſt our alone mediatour and Aduocate.

Chriſt. Amen.

Epaph. Mee thinke good neighbours, I beginne to waxe verie colde, and numme in my limmes.

Euſeb.

Euseb. Sir, discomfort not your selfe. Be content with the good working of God. This colde is a present tokē that the death of your bodie is not farre of.

Epaphro. My flesh is consumed, and wasted awaye.

Euseb. That is the end of all flesh: earth thou art, sayeth God, and vnto earth shalt thou returne. *Gen. 3.*

Epa. My feeling is gone, and my tasting decayeth, al my senses grow out of course.

Euseb. To that end wer they giuen you, that you should lose them againe. With the bodie, all bodily things decay.

Phile. Brother *Epaphroditus*, let the care of the body, and all bodily thinges passe. You do beleue the resurrectiō of the body?

Epaph. I beleeue that my Redeemer liueth, and that I shall rise out of the earth in the latter day, and that I shall bee cloathed againe with this skinne, and see god my Sauiour in my flesh. Yea I my selfe shall behold him, not with other eyes, but with these same eyes. This hope is stedfastly set in my hart. Of the resurrectiō of the body. *Iohn. 19*

Phil. Beleeue this earnestly, and it shall not greeue you to depart from your body.

For where as it is now mortall, corruptible ſicke, weake, vile, and lothſome, it ſhall at the general reſurrection, be immortall incorruptible, whole, ſtrong, precious, and in all points like to the glorious body of our Lord and ſauiour Chriſt Ieſus. Heare what the Apoſtle ſayeth: Our conuerſation is in heauen, frō whence we look for a Sauiour, euen the Lorde Ieſus Chriſte, which ſhall chaunge our vile body, that he may make it like vnto his glorious bodye, according to the working, whereby he is able alſo to ſubdue all thinges vnto him ſelfe. Againe: wee knowe that if our earthly manſion of this dwelling were deſtroyed, wee haue a building of God, an habitation not made with hands, but euerlaſting in heauen. For therefore ſigh wee, deſiring to bee clothed with our manſion, which is from heauen: ſo yet, if that we be fouud clothed and not naked. For we that are in this tabernacle, ſigh & are grieued becauſe we would not be vnclothed, but would be clothed vpon, that the immortalitie might be ſwallowed vp of life. He that hathordained vs for this thing, is god, which verie ſame, hath giuen vnto vs the earneſt of the ſpirite. Therfore,

Phil. 3

2. Cor. 5

we

wee are alway of good cheere, and knowe that as long as we ar at home in the body, we are absent from god: for wee walke in faith, not after outward appearaunce. Neuertheleſſe wee are of good comforte, and had rather to bee absent from the body, & to be present with god.

Epaph. This is a comfortable doctrine. I can bee content withall my harte, to make ſuch a change, whenſoeuer the lords good pleaſure ſhalbe. But I praye you rehearſe ſome wholeſome ſayinges out of the holy ſcriptures concerning the reſurrection of the body for ſtrengthning of my faith and for the quietneſſe of my conſcience.

Sentences concerning the reſurrectiō of the body.

Phile. In the Prophet *Eſay* wee reade on this maner: thy dead men ſhall liue, euē with my body ſhal they riſe again: Awake and ſing ye that dwell in duſt. For thy due is euen as the due of herbes, and the earth ſhall caſt out them that bee vnder her: Againe: your bones ſhall flooriſhe like an herbe. The Prophete *Ezechiell* hath theſe words. The hād of the lord came vnto me, & carried me out in the ſpirit of the lord, and ſet me down in a plaine field, that lay ful of bones, & hee led me round about

Eſa. 26

Eſay, 66.

Ezech. 37

by thē and behold the bones that lay vpon the field, were verie many, and maruelous dry alſo. Then ſayd he vnto me: Thou ſon of mā, thinkeſt thou theſe bones may liue again? I anſwered: O lord God, thou knoweſt. And he ſayd vnto me: Prophecie thou vpō theſe bones, and ſpeak vnto them: ye drye bones, heare the worde of the Lorde. Thus ſaith the lord god vnto theſe bones: behold I will put breath into you, that yee may liue. I wil giue you ſinewes, and make fleſh growe vpon you, and couer you ouer with ſkinne, and ſo giue you breath, that ye may liue, and knowe that I am the lord. So I prophecied as hee had commaunded me. And as I was prophecying, there came a noyſe, and a great motion, ſo that the bones ran euerie one to another. Nowe when I had looked, beholde, they had ſinewes, and fleſh grew vpō them, & aboue they were couered with ſkinne, but there was no breath in them. Then ſaid he vnto me: thou ſonne of man, prophecie thou toward the winde: prophecie and ſpeak vnto the winde: Thus ſaieth the Lorde god: Come, O thou ayre, from the foure winds, and blow vpō theſe ſlaine, that they may be

be reſtored to life. So I prophecied as hee had cõmanded mee: then came the breath into them, and they receaued life, & ſtood vpon their feete in maruelous great nomber. Again: thus ſaith the lord god: behold I will open your graues (O my people) and take you out of your ſepulchers. The words of the Prophete *Daniell*, are theſe: Manie of them that ſleep in the duſt of the earth, ſhall awake, ſome to euerlaſting life: ſome to perpetuall ſhame & reproofe. *Dan. 12.* God ſaith by *Eſdras*: thoſe that bee dead, will I rayſe vp againe from their places, & bring them out of their graues. *4. Eſd. 2.* Moreouer, chriſt ſayde to the *Saduces*, which denyed the reſurrection of the body: As touching the reſurrection of the dead haue ye not read what is ſayd vnto you of god, which ſayth: I am *Abrahams* God, and *Iſaacks* god, & *Iacobs* god? GOD is not the God of the deade, but of the liuing. *Math. 22.* Alſo in another place: the houre ſhall come, in the which all that are in the graues, ſhall heare the voyce of the ſonne of god, and ſhall come forth, they that haue done good, vnto the reſurrection of life, and they that haue done euill, vnto the reſurrection of dam- *Iohn. 11.*

natiō. *Martha* ſayd vnto Chriſt of her bro-
Iohn. 11. ther *Lazarus*, when he was dead: I knowe that my brother ſhal riſe againe at the latter daye. The holy Apoſtle *S. Paull* is plenteous in the doctrine of the reſurrection of the death. I will rehearſe one or two of his
1. Cor. 15. ſentences, and bid the other farewell. The trumpet (ſaith he) ſhall blow, and the dead ſhall riſe incorruptible, and wee ſhall bee chaunged. For this corruptible, muſt put on incorruption: and this mortall, muſt put on immortalitie. Againe: the lorde Ieſus ſhall
Phil. 3 chaunge our vile bodies, that they may be
1. Theſ. 4. faſhioned like vnto his glorious body. Alſo in another place: I would not brethrē, haue you ignoraūt, concerning them which are fallē a ſleep, that ye ſorow not, as other do, which haue no hope. For if we beleue that that Ieſus Chriſt dyed, & roſe againe, euen ſo they alſo which ſleep by Ieſus, will god bring again with him. Diuers examples of
3. Reg. 17 the reſurrectiō of our bodies, haue we both in the old & new teſtamēt. *Helias* the prophet rayſed vp frō death vnto life, the ſō of the widow of *Sarephta*. The like thing read
4. Reg. 4 we of *Heliſe* the Prophet: Chriſt rayſed frō
Mar. 9. death the daughter of a certaine ruler, the
Luke 7. ſonne

ſonne of a certaine widowe, and *Lazarus*, with many other, Chriſte roſe againe, and the bodyes of many Saintes which ſlept, roſe alſo, and came out of their graues after their reſurrection, and came into *Ieruſalem*, and appeared vnto many. *Peter* rayſed vp *Tabitha* from death. S. *Paull* reſtored vnto life a certaine yong man, named *Eutichus*. All theſe are euident examples of our reſurrection. Therefore good brother *Epaphrod.* feare not to giue ouer this your body, and freely to commend it vnto the earth: at the great day of the general reſurrection, you ſhall receaue it in a farre better caſe, thē euer you had it in this world.

Iohn. 11 *Math.* 27.

Act. 9. *Act.* 20.

Epaph. I leaue this my vile body willingly, yea and that with this hope, that at the laſt daye, I ſhall take it againe immortall and vncorruptible. I beleeue the reſurrection of the fleſh. I wiſh to be loſoned from this body, and to be with Chriſt.

Phil. 1

Euſeb. Ye doubt nothing of the bleſſed ſtate of the godly departed, and of the immortalitie of the ſoule?

Of the immortalitie of the ſoule, and of the bleſſed ſtate of the

Epaph. I beleeue euerlaſting life.

Theoph. You are not of the opinion of the Papiſtes, which ſaye that the ſoules of

faithfull after this life.

the faithfull goe not ſtraight vnto heauen, but vnto Purgatorie, there to be boyled in the firie fornace of the Biſhop of *Rome*, till they haue made ſatiſfaction for their ſins, either by themſelues in ſuffring (ſay they) the moſt bitter paines of Purgatorie, or els by their friends in this worlde thorow Maſſes, Pardons, Pilgrimages, &c.

Epaph. I beleeue that there is none other Purgatorie for my ſoules health, but onely the precious bloud of my Lord and Sauiour Chriſt Ieſu. And I beleeue that Chriſte through his innocencie of life, and the moſt grieuous paines that he ſuffered on the croſſe, hath aboundantly ſatiſfied for all my ſinnes, and hath vnto the vttermoſt payde all the debt that I ought vnto God the Father: ſo that nowe through faith in the bloud of Chriſt, I walke with a cleare conſcience before God, foraſmuch as there is no damnation to them that are in Chriſte Ieſus: and that they alſo are bleſſed, whoſe ſinnes are remitted, whoſe iniquities are couered, and vnto whoſe charge god layeth no wickedneſſe.

1. *Iohn.* 1

Heb. 9.

Rom. 8

Pſal. 32.

Chriſt. Ye agree not with ſuch in opion, as affirme that the ſoules of both the faith-

faithfull and vnfaithfull ſleepe vntill the day of iudgemeut, and then ſhall awake out of ſleepe: ſo then the faithfull ſhall goe into euerlaſting glorye, and the vnfaithfull vnto eternall dampnation.

Epaphro. I beleue that the ſoule ſlepeth no more, then this my bedſted walketh & talketh with vs. I am fully perſwaded that ſo ſone as the ſoules of the faithful are departed from the bodyes, wherin they were as in priſon incloſed, they ar ſtraightwaies placed in the glorious kingdome of God. And contrariwiſe the ſoules of the vnfaithfull, go ſtraight vnto the deuill, euen vnto hell fire, vnto that lake that burneth with fire and brimſtone where weping & gnaſhing of teeth is, wher the worm that gnaweth their conſcience, neuer dyeth, & the moſt grieuous fire, wherwith they ar without ceaſſing intollerably tormented, is neuer quenched. Is it not this neighbour *Philemon.*

Apoc. 20
Matth 1
Eſay. 66.

Phil. Yea verely Sir. For ſo ar we taught in the holy ſcriptures, as the hiſtorye of the rich Gluttoun, and of *Lazarus*, with dyuers other, do manifeſtly declare.

Luke, 16

Epaph. I faithfully beleeue, that imme-

diatly efter my departure out of this world I ſhal haue a place in the kingdom of God, and ſee the glorious Maieſty of God, face, to face. And I pray you good Neighbour *Philemon*, rehearſe vnto mee, ſome comfortable places out of the holy ſcripture, concerning the ioyfull and bleſſed ſtate of the faithfull ſoules after this lyfe, that I may be confirmed in my faith, & be the more willing to depart,

Numb. 23 *Phil.* I will do it gladly, *Balaam* ſaid: I pray God that my ſoule may die the death of the righteous, and that my laſt end may be lyke vnto theirs. The Pſalmograph

Pſalm. 48. ſaith: O how amiable are thy dwellinges, thou Lord of hoſtes? My ſoule hath a deſire and longing to enter into the courtes of the Lord: my hart, and my fleſh reioyce in the liuing God. Bleſſed are they that dwell in thy houſe, they will be alwayes prayſing thee. One day in thy courts is better thē a thouſand. I had rather be a doore keper in the houſe of my God, thē to dwel in the tents of the vngodly. The prophet

Eſay. 51. Eſay ſaith: The redeemer of the Lord ſhall turne againe, and come with ioy vnto *Sion* ther to endure for euer, that mirth & gladnes

nes might be with them, that ſorrow and woe might flee from them. My people (ſaith God) ſhal dwell in pleaſant peace, & in ſafe holdes, & ſhal haue continuall reſt, without diſturbance. They ſhall neyther hunger nor thirſt, heat nor Sunne ſhal not hurt them. For he that fauoureth them, ſhal lead them & giue them drink of the ſpringing wels. *Eſai 32.* *Eſa. 49.*

They ſhall eat, drinke, be mery, and reioyce for verye quietneſſe of heart. Yea, their gladneſſe, and their ioy ſhall continue for euer and euer. *Daniell* ſaith: The wiſe (ſuche as haue taught other) ſhall glyſter as the ſhyning of Heauen, and thoſe that haue inſtructed the multitude vnto godlyneſſe, ſhall bee as the ſtarres, worlde without ende. *Eſdras* ſayeth: Bee ready to the rewarde of the kingdome: For the euerlaſting light ſhall ſhyne vpon you for euermore. Flee the ſhadow of this worlde, receaue the ioyfulneſſe of your glorye. O receaue the gift that is giuen you, and be glad, geuing thanks vnto him that hath called you vnto the heauēly kingdom. The author of the book of wiſdō ſaith: The ſoules of the righteous ar in the *Eſay. 65* *Dan. 36* *4. Eſdr. 2.* *Sap. 3*

hand of God, and the paine of death ſhall not touch them. In the ſight of the vnwiſe they appeare to die, and their end is taken for very deſtruction, the way of the righteous is iudged to be vtter deſtruction: but they are in reſt, & though they ſuffer paine before men, yet is their hope ful of immortalitie. They are puniſhed but in few thinges, neuertheles in many things ſhall they be rewarded. For God proueth them, and findeth them meet for himſelfe: yea as the golde in the fornace, doeth he try them, & receaueth them as an burnt offring: and when the time commeth, they ſhall be loked vpon.

Heb, 11

The righteous ſhall ſhine as the ſparkes that runne through the red buſhe. They ſhall iudge the nations, & haue dominion ouer the people, and their Lord ſhall reign for euer. Againe: The faithfull are counted among the children of God, and their portion is among the ſaintes. The righteous ſhall liue for euermore: their rewarde alſo is with the Lord, and their remembraunce with the hieſt. Therefore ſhall they receiue a glorious kingdome, & a beautiful crown of the Lords hand. The holy father *Tobie*,

pray

prayed on this maner to God: O Lord deal with me according to thy will, and command my ſpirit to be receaued in peace. *Tob.3.*

For more expedient were it for me to dye, then to liue. The Preacher ſaith: The day of death is better then the day of birth. For precious and right deare in the ſight of the Lord, is the death of his Saints. Our Sauiour Chriſt ſaith: The righteous ſhall ſhine as the Sunne, in the kingdome of their father. They ſhall haue the inheritaunce of euerlaſting life. They ſhall haue a kingdome, which was prepared for them, from the beginning of the world. They ſhal be as the Angels of God. They ſhall be in the boſome of *Abraham*. They ſhall haue ſuch ioy, as no man ſhall be able to plucke it from them. They ſhall eat and drincke in the kingdome of God the father. They ſhal be where Chriſt is, and ſee his glorye. The holy Apoſtle S. P*aull* ſaieth: the eye hathe not ſeene, & the eare hath not heard, neyther haue entred into the hart of man, the things which God hath prepared for them that loue him. He ſaith alſo: that if our earthly manſion of this dwelling, wer deſtroyed (He meaneth the body) we haue

Eccle.7. *Pſal.126* *Matth.13* *Matth. 19* *Matth. 25* *Mar.11,* *Luke.20* *Iohn.16* *Luke,22* *1.Cor.2* *2.Cor.5*

a buylding of God, an habitation not made with handes, but euerlasting in heauen.

Phil. 1. We shall be with Christ. We shal be with
1. Thess. 4 the Lord for euer. We shall be vessels vnto
2. Tim. 2 honour. VVe shall haue the croun of righ-
2. Tim. 4. teousnes. we shal come to the cittie of the
Iohn 12, liuing God, the celestiall *Hierusalem*, and to an innumerable sight of Angels, & to the Congregatioun of the first borne Sonnes which ar written in heauen, & to God the Iudge of all, and to the spirites of iuste and perfect men, and to Iesus the Mediatour of the new Testament. VVe shall receaue the croun of life, saith S. *Iames*, which the Lord
Iam. 6. hath promised to them that loue him.

when Christ the chief sheepheard shal ap-
1. Pet, 5 pear (saith S. *Peter*) ye shall receaue an in-
corruptible croun of glory. we ar now the
1. Iohn. 3 sonnes of God (saith S. *Iohn*) & it hath not yet appeared what we shal be. VVe know that if it once appeare, we shall be lik vnto him: for wee shall see him as he is. In
Apoc. 2, the Reuelatioun of S. *Iohn*, we finde these sentences, concerning the blessed state of the faithfull efter this lyfe. TO him that ouercommeth, I will giue to eat of the tree of life, which is in the middest of the *Para-*

dise

diſe of God. Bee faithfull vnto the death, and I ſhall giue thee the Crowne of lyfe. *Apoc.3.*

Him that ouercommeth will I make an piller in the houſe of my God, and he ſhall goe no more out. &c. To him that ouercommeth will I graunt to ſit with mee, in my ſeat. The xxiiij. Elders that ſat vpon the ſeates, were clothed in whyte rayment, & had on their heades crownes of golde. *Apocal.4.*

They are in the preſence of the ſeate of God, and ſerue him day and night, in his temple, and hee that ſitteth on the ſeate, will dwell among them. They ſhall hounger no more, neyther thirſte, neither ſhall the Sunne light on them, neither ony heat For the Lambe which is in the middeſt of the ſeat ſhall feede them, and ſhall lead them vnto fountaines of liuing water, and God ſhall wipe away all teares from their eyes, they follow the Lamb, whether ſo euer he goeth. They ar without ſpot, before the throne of God. I heard a voyce from heauē ſaying vnto me: write, bleſſed ar the dead which die in the Lord. Euen ſo ſaith the ſpirite, that they reſt from their labors, and their works follow thē. Bleſſed ar they which are called vnto the Supper of the *Apocal.7.* *Eſay.49.* *Eſay.25.* *Apoc.14*

Lambs

Apo 21 Lambs mariage. I ſaw a new heauen, and a new earth, for the firſt heauen & the firſt earth, wer vaniſhed awaye, and there was no more ſea. And I *Iohn*: ſaw a holy citie, new *Hieruſalem* com doun frō heauen, prepared as a brid garniſhed for her huſband & I heard a great voice out of heauen, ſaying: Behold the Tabernacle of God is with men and he will dwell with them: And they ſhall be his people, and God himſelfe ſhall be with them, and be their God. And Oſe. 25 God ſhall wype away all teares from their eyes. And there ſhal be no more death, neither ſorrow, neither crying, neither ſhal there be any more paine: for the old things are gone. And he that ſat vpon the ſeat Eſay. 43 ſaid: Beholde I make all things new: And he ſaid vnto me, wryte, for theſe words are faithfull, and true. The Angell caryed mee away in the ſpirite, to a great & hie mountaine, and ſhewed me the great cittie holy *Hieruſalem* diſcending out of heauen from God, hauing the brightnes of God, and her ſhyning was like vnto a ſtone, moſt precious, euen lyke a *Iaſper*, cleare as Chryſtal, and had walles great and hie, and had xij. gates, and at the gates, xij. Angels, and

The diſcriptioun of the new & heauēly Hierusalē.

names

names written, which are the names of the xij. tribes of *Israell*. On the East side three gates, and on the North syde three gates, and toward the South three gates, & from the west three gates, and the wall of the Cittie had xii. foundations, & in them the xii. names of the Lambes xii. *Apostles*, and he that talked with me, had a golden reed to measure the cittie withall, and the gates therof, and the wall thereof. And the cittie was built four square, & the length was as large as the bredth, and he measured the citie with the golden reed, xij.M. furlongs, and the length, and the bredth, & the hight of it, were equall. And he measured the wall thereof, an C. xliiij. The measure that the Angell had, was efter the measure that man vseth. And the building of the wal of it, was of *Iasper*: & the cittie was pure gold, lyke vnto pure glasse, and the foundations of the wall of the Cittie, were garnished with all maner of precious stones. The first foundatioun was a *Iasper*, the secound a *Saphir*, the third a *Calcedonie*, the fourt an *Emeraud*, the fifte an *Sardonix*, the sext an *Sardius*, the vij. a *Chrysolite*, the viij. a *Berall* the ix. a *Topas*, the x. *Chrysophrasus*, the xj.

a *Iacinct*, the xii. an *Amethist*. The xij. gates wer xij. pearles, euery gate was of one pearle, and the streete of the Cittie was pure gold, as through shyning glasse. And I saw no temple therein. For the Lord God Almighty, & the Lamb ar the temple of it: & the cittie hath no need of the sun, neyther of the mone to lighten it. For the brightnes of God did lighte it, & the Lambe was the light of it. And the people which ar saued shall walk in the light of it. And the kings of the earth shall bring their glory, and honour vnto it. And the gates of it, are not shutte by daye. For there shall bee no night there. And there shall euter into it, none vncleane thing, neyther whatsoeuer woorketh abhominatioun, or maketh lyes, but they onely which are written in Lambes booke of lyfe.

Psal. 16

Apocal. 21

And he shewed mee a pure riuer of water of lyfe, cleare as Chrystall, proceding out of the seat of God, and of the Lambe. In the middest of the streete of it, and of eyther side of the Riuer, was there wood of lyfe, which bare xij. maner of fruits, & gaue fruit euery moneth, and the leaues of the woode serued to heale the people withall.

and

And there shall be no more curse, but the seat of God, and the Lambe shal bee in it. and his seruants shall serue him. And they shall see his face, and his name shall bee in their foreheades. And there shall bee no night there. And they need no candle, neither light of the Sunne: For the Lorde God giueth them light, and they shall raign for euermore. And he said vnto mee, these things are faithfull and true. *Esa. 6*

Epaph. God be praised for that true ioy and singular comforte, which the faithfull find in his holy worde. It is not without a cause said of the holye Apostle: The eye hath not seen, and the eare hath not heard, neither haue entred into the heart of man, the things which God hathe prepared for them that loue him. My hart is now so inflamed, with the desire of those heauenlie and blessed treasures, which you haue named to mee, out of the infallible and true woord of God, that I most entirely wish to be losoned from this life, and to enioy these ioyfull pleasures. Oh who wolde not be glad to change lead for siluer, copper for gold, transitorye, mortall, and corruptible things, for certain, immortall, & vncorrup- *2. Cor. 2*

tible things, earth for heauen, ſin for godlynes, darknes for light, feare for ſecuritye, trauell for quietnes, ſicknes for health, death for life, the companye of men, for the company of the moſt hie God, his heuenly Angels and bleſſed ſpirites, the vile pleaſures of this worlde, for the ineſtimable ioyes of the glorious kingdome of God?

Pſal,42. Oh lyke as the Harte deſyreth the water brookes, ſo longeth my ſoule efter thee, O God. My ſoule is a thirſt for God, yea: euen for the liuing God: Oh when ſhall I come to appeare before the preſence of my God

Pſal,63 O God, thou art my God, early wil I ſeeke thee, my ſoule thirſteth for thee, my fleſhe alſo longeth after thee, in a barren and dry land, wher no water is. Thus haue I looked for thee, in thy holy place, that I might beholde thy power & glory. For thy louing kindnes is better then life it ſelf: my lippes ſhall praiſe thee. As long as I liue, will I magnifie thee on this maner, & lift vp my hands in thy name.

Euſeb. We reioyce (good brother *Epaphoditus*) & giue God moſte harty thankes, that he hath by his holy ſpirit wrought ſo good and gladwil in you to dye, & to lyue this

this wretched world.

Epaph. I moſt harly wiſh to be loſed frō this life, and to be with Chriſt. It greeueth my ſoule longer to liue in this mortall body. And now (O Lord) deale with me according to thy will, & command my ſpirit to be receaued in peace. For more expedient wer it for me, to dye then to liue. *Phil.* 1, *Job.* 10 *Tob.* 3.

Chriſt. Sir how do you feele your ſelfe,

Epaph. In my body weaker, and weaker but (I truſt) in my ſoule, ſtronger, & ſtronger, I pray you lay me hier in my bed: For I begin to wax very faint, & my wind decreſeth and waxeth ſhorter. I thanke you, it is well Neighbours, I am troubleſome vnto you, but I truſt I ſhall not be ſo long.

Theoph. It is vnto vs great ioy and comfort, to be with you, beeing ſo godly minded. For in you as in a cleane mirrour, wee behold our ſelues, & ſee what ſhall becom of vs herefter. Of you as of a liuely ſhoolemaſter do we learne, how we ſhall behaue our ſelues, whē God layeth the cros on vs. And we moſt humbly beſech God to giue vs the like patience, and thankfulnes.

Epaph. The ſpirite is willing, but the fleſhe is weak. For aſmuch as I feele in my *Math.* 16

ſelfe preſent tokens of death, and am not certaine how long the Lord will ſuffer me to liue, or to enioy the vſe of ſpech, I think it conuenient to pray again vnto the lord my God, and to commend my ſinfull ſoule into his mercifull hands.

Phil. Godly forſooth.

Epaph. Lord vouchſafe I moſt humbly beſech thee, to heare me ſinnefull creature.

Pſal. 145

Chriſt. The Lord is nye vnto all them that call on him, yea that call on him in truth.

The ſick mans prayer.

Epaph. O Lorde Ieſus Chriſt, which art the only health of all men liuyng, and the euerlaſting life of them which die in thy faith: I wretched ſinner geue and ſubmit my ſelf wholie to thy moſt bleſſed will. And I being ſure that that thing can not periſh, which is cõmitted vnto thy mercye moſt humbly beſech the (O Lord) to geue me grace, that I may now willingly leaue this fraile and wicked fleſh, in hope of the Reſurrection, which in better wiſe, ſhall reſtore vnto mee againe. I beſech thee, (O moſt mercifull Ieſus Chriſt) that thou wilt by thy grace mak ſtrong my ſoul againſt al temptations, & that thou wilt couer

and

and defende mee with the buckler of thy mercie, against all the assaults of the deuill. I see and knowledge, that there is in my selfe no helpe of life and saluation, but all my confidence, hope, and trust is in thy most mercifull goodnesse: I haue no merits, nor good works, which I may alledge before thee.

Of sinnes and euill workes (alas) I see a great heape, but through thy mercie I trust to be in the nomber of them, to whō thou wilt not impute their sinnes, but take and accept mee for righteous, iust, and to bee the inheritour of euerlasting glorie. Thou, Oh most mercifull Lord, wast borne for my sake. Thou diddest preach & teach, thou didst praie and fast for my sake. Thou diddest all good workes and deedes for my sake. Thou sufferedst most greeuous paines, & tormentes for my sake. And finallie, thou gauest thy most precious bodie to die, and thy most blessed bloud, to bee shed on the Crosse for my sake.

Nowe most mercifull Sauiour, let all these things profite mee, which thou freely hast giuen mee, which hast giuen thy selfe for me: let thy bloud clense and wash awaye

the ſpots and foulnes of my ſinnes: let thy righteouſnes bide, and couer mine vnrighteouſnes. let the merits of thy paſſion, and bloud, be the ſatiſfaction for my ſins: giue me Lord thy grace, that my faith, and perſwaſion in thy bloud, wauer not in me, but euer be firme and conſtant, that the hope of thy mercy and life euerlaſting, neuer decay in me, that charity wax not cold in me, finally that the weaknes of my fleſhe, bee not ouercomme with the feare of death. Graunt mee alſo (O moſte mercifull Sauiour) that when death hath ſhut vp the eyes of my body, yet the eyes of my ſoul may ſtill beholde and look vpon thee, and that when death hath taken away the vſe of my toung and ſpeache, yet that my heart may crye and ſay vnto thee, O Lorde, into thy hands I giue and commit my ſoule, Lorde Ieſu, take my ſpirite.

Theoph. Amen.

Euſeb. Sir how is it with you now?

Epaph. Euen as with a ſhip which is toſſed with the waues of the ſea. I truſt ſhortly to come vnto the heauen, and then ſhal I be quiet, aud without all daunger. I pray you pray for mee.

Phile.

Phile. Most gladly. Let vs kneele down neighbours, and beseech the lord our god for his tender mercies, to preserue this our sick brother from the assaultes of sathan,& to keepe him constant and stedfast in his faith vnto his liues end, that hee may giue vp a good and a faithfull soule into the mercifull handes of god. Giue mee hether the flower of godly prayers, that I in the name of vs all may read that prayer, which is to be sayd for them, that lye at the point of death. The Flower of godly prayers.

Theoph, Here it is.

PHilemon. Oh most louing Sauiour, and gentle Redeemer, which cammest into this world to call sinners vnto repentance, and to seeke vp that was lost, thou seest in what case this our brother lyeth here, visited with thy mercifull hande, all weake, feeble, sicke, and readie to yeld vp his soul into thy holy handes. O looke vppon him (most gentle Sauiour) with thy mercifull eye, pitie him, and be fauourable vnto him. He is thy workmanship: despise not therefore the worke of thine owne hands. Thou sufferedst thy blessed bodye, and thy precious bloud to bee shed for his sinnes, and *Math.9. Luke.9*

bring him to the glorie of thy heauẽly father, let it not therfore cõe to pas that thou ſhouldeſt ſuffer ſo great paines for him in vaine. Hee was baptiſed in thy name, and gaue himſelfe wholy to be thy ſeruãt, forſaking the deuill, the world, and the fleſh, confeſſe him therefore before the heauenly father, and his bleſſed Angels to be thy ſeruant. His ſins, we confeſſe are great (for
Prou.20 who is able to ſay: my hart is cleane, and I am free from ſinne) but they mercies (Oh
Mat.9. Lord) are much greater. And thou cameſt
Matth.11 not to call the righteous, but ſinners vnto repentance. To them that are diſeaſed &
Eze.18. ouerloaden with the burden of ſinne, doeſt thou promiſe eaſe. Thou art that god, which willeſt not the death of a ſinner, but rather that he ſhould turne and liue. Thou
1.Theſſ.2 art the Sauiour which wiſheſt all men to bee ſaued, and to come to the knowledge of thy truth. Withdrawe not therefore thy mercy from him, becauſe of his ſins, but rather laye vpon him thy ſauing health, that thou mayſt ſhew thy ſelf toward him to be a ſauiour. What greater praiſe can ther be to a phyſition, then to heale the ſick? Neither can there be a greater glory to thee, being

being a ſauiour, then to ſaue ſinners: ſaue
him therfore, ô lord, for thy names ſake.
Again: let the law be no corſiue to his cõ-
ſcience, but rather giue him grace, euen in
this extreame agony and cõflict of death, *Rom.4 Gal.3*
to bee fully perſwaded that thou by thy
death haſt takẽ away all his ſinnes, fulfil-
led the law for him, and by this means de-
liuered him frõ the curſe of the law, & paid
his raunſome, that he thus being fully per-
ſwaded, may haue a quiet hart, a free con-
ſcience, & a glad will to forſake this wret-
ched world, and to go vnto his Lord god.
Moreouer, thou haſt conquered him that *Heb.2.*
had rule of death, euen ſathan: ſuffer him *Oſe.13*
not therfore to exerciſe his tyranny vpon *1.Cor.15*
this our ſicke brother, nor to diſquiet his
conſcience with the terrours of ſinne, and
paines of hell. Let not ſathan, nor his in-
fernall army tempt him further thẽ hee is *1.Cor.10*
able to bear: but euermore giue him grace
euen vnto his laſt breath, valiantly to fight
againſt the deuill, with ſtrong faith in thy
precious bloud: that hee may fight a good
fight, & finiſh his courſe with ioy, vnto the
glory of thy name, & the helth of his ſoul:
ſo work in him, lord, by thy ſpirite, that he

with all his heart may contemne, and deſpiſe all worldly thinges, and ſet his minde wholy vpon heauenly thinges, hoping for them with a ſtrong and vndoubted faith. Againe: let it not greeue him (Oh ſweete ſauiour) to bee loſoned from this vile and wretched carcaſe, which is nowe ſo full of ſorrow, trouble, anguiſh, ſicknes, & paine: but rather let him haue a bent and readye wil, through thy goodnes, to put it off, yea and that with this faith, that hee at the laſt day ſhall receaue it againe in a much better ſtate, then it is nowe, or euer was from the daye of his birth, euen a body vncorruptible, immortall, & like to thy glorious bodie. Let his whole harte and minde bee ſet onely vpon thee. Let the remembrance of the ioyes of heauen be ſo feruent in his breſt: that he may both patiently & thankfully take his death: and euer wiſhe to bee with thee in glorie. And when the time commeth, that hee ſhall giue ouer to nature, & departe from this miſerable world: vouchſafe, we moſt humbly beſeech thee, Oh Lorde Ieſu, to take his ſoule into thy hands, and to place it among the glorious companie of thy holy Angels and bleſſed

Phil. 3

1. Cor. 15

ſaints

ſaints, and to keep it vnto that moſt ioyfull day of the generall reſurrection, that both bodie and ſoule through thine Almightie power, being knit againe together at that daye, he may for euer and euer enioye thy glorious kingdome, and ſing perpetuall prayſes to thy bleſſed name.

Chriſt. Amen.

Epaphro. O god be mercifull vnto mee, and bleſſe me, ſhewe mee the light of thy countenance, and deale fauourably with me. Lighten mine eyes, that I ſleepe not in death, leaſt mine enemie ſaye: I haue preuailed againſt him. For if I be caſt downe, they that trouble me, will reioyce at it. But my truſt is in thy mercy, and my hart is ioyfull in thy ſaluation. *Pſal.67* *Pſal.13.*

Phil. Sir, how doe you?

Epaphro. My bodily ſight is gone.

Phile. The Lorde gaue it you, and the Lorde hath taken it awaye againe. As it hath pleaſed the Lorde ſo is it come to paſſe: Bleſſed be the name of the Lorde. Now that god hath taken awaye the ſight of your corporall eyes, beholde the Lorde your god with the eyes of your faith: and doubt you not, but that ſhortly you ſhall *Iob.2.*

ſee the glorious maieſtie of God, with the eyes of your ſoule, euen as hee is, face to face: which ſhal be vnto you ſuch ioy, and ſo great comforte, that no tongue is able to expreſſe, nor no hart able to thinke it.

Epaph. I beleeue and am aſſuredly perſwaded, that I ſhall ſee the pleaſures of the lord, in the land of the liuing.

Phile. Continue in this faith vnto the end, and you ſhall ſurely be ſaued.

Pſa'm. 27. *Epaph.* As God hath taken awaye my ſight, ſo do all my other ſenſes decay.

Phile. Though by the appointment of God, you looſe your bodily ſpeache, yet ſhall your ſoule in the heauenly kingdome, ſing praiſe, and magnifie the Lorde your god, worlds without end. And albeit the bodily hearing bee taken awaye from you, yet ſhall your ſoule in the kingdome of god heare ſuch ſweet pleaſant, and delectable things as neuer mortall mã hard, nor may heare the like. Againe, although your going, and the vſe of your whole bodie be taken away from you, and your bodie returne vnto the earth, from whence it came, yet doubt you not, but your ſoule being once deliuered out of the priſon of

your

your body, ſhall ſerue the lorde your God perfectly, and ioyfully followe the Lambe Chriſt, whether ſo euer he goeth. *Apo.14.*

Epaph. Oh Lorde, deliuer my ſoule out of the priſon of the bodie, that I may come vnto thee, & glorifie thy holy name. Commaund my ſpirite to bee receaued in peace. For more expedient were it for me to dye, then to liue. *Pſal. 118* *Tobie.3*

Phile. Bee on good comfort Sir, god in this your trouble & bitter agonie of death is preſent with you, and when hee ſeeth conuenient time, hee will deliuer you out of all your paines, take you vnto him, and place you in his glorious kingdome.

Epaph. O Lorde, deliuer my ſoule from the ſword, my dearling from the power of the dogge. Saue me frō the Lions mouth. Bow thine eare to mee, make haſt to deliuer me. Be thou my Protector, O god, and houſe of defence, that thou mayeſt ſaue me. Be thou my ſtrong rocke, and my Caſtell: Be thou my guide, and leade me for thy names ſake: Draw mee out of the net, that they haue layde priuelie for mee: for thou art my ſtrength. Into thy hands I cōmēd my ſpirit, for thou haſt redemed mee, ô lord, thou god of truth. *Pſalm. 22* *Pſal. 31*

Phile. Feare not brother *Epaphroditus*. God is your louing father, and moſt gẽtle Sauiour. Hee hath heard your humble requeſt and graunted your petitions. Hee hath and will defend you from all euill, euen vnto the ende. Hee will not ſuffer you to bee deuoured of that helliſhe Lyon and cruell dogge the Deuill. Hee hath ſent his holy Angels hether vnto you, euen into this your chamber. They are here preſent for your great comfort. They haue pitched their tents round about you, that they may keep you harmeleſſe, and ſafe from the deuouring teeth of Sathan. They waite vpõ you diligently for your defence, and will neuer departe from you, till they receaue your ſoule, & carie it vp louingly as a moſt precious relicque into the kingdõe of heauen, and moſt ioyfully preſent it vnto the glorious throne of gods maieſtie. Fixe the eyes of your faith on Chriſte, and Chriſtes merites, on Chriſtes paſſion and death, on Chriſtes bleſſed bodye breaking, and his moſt precio⁹ bloud ſhedding, on his triũph & victory ouer ſathan, & his helliſh armie: beleue Chriſt to be your alone ſauiour, and all his works to be your good workes, and

Pſalm. 31

Pſal. 91

ſo

haue euerlasting life.

Epaphro. Haste thee, O lorde, to deliuer me, for it is hie time. In thee, O lord christ my most mercifull Sauiour, and onely redeemer, in thee alone is all my trust, let me neuer be confounded. O Iesu: Mercie Iesu, mercie: Oh Christe: Mercie Christe mercie: Oh god the father, O god the son, oh god the holie ghoste: ô most blessed Trinitie, three persons and one god, haue mercy on mee: receaue my soule into thy hands. Place it for thy mercies sake, in thy heauenly kingdome among thy holy Angels & blessed saints. O my god: oh father: O my most mercifull father, mercy, mercy. The sicke mans prayer.

Phile. God the father which made you, blesse you: god the sonne which redeemed you, preserue you: God the holie ghoste, which sanctifieth you, confirme & strenghten you. The blessing, defence, and sauing health of the almightie god, the Father, the Sonne, and the holy ghoste, preserue you from all euill, and bring you vnto euerlasting life.

Christ. Amen.

Euseb. Me thinke he hath giuen vp the ghoste.

Theoph. No: hee is yet aliue. God comfort him, Lorde ſhew him the light of thy louing countenance.

Epaph. When ſhall I come to appeare before the preſence of my God?

An exhortation ta the ſicke man.

Phil. God bee thanked, hee yet ſpeaketh, yea, he godly ſpeaketh. Brother *Epaphroditus* take an good hart vnto you, ſhrinke not. Fight a good fight: be not diſcouraged, neither with the terrours of Sathan, nor with the paines of death. God is on your ſide, God is your graunde Captaine. You fight vnder the baner, of that moſt mighty & victorious Emperour Ieſus Chriſte. Onely continue as you haue begun, and the day is youres. Sathan with all his armye, lyke miſerable cowardes, ſhall be put to flight and vanquiſhed. You ſhall haue a ioyful victory ouer them. The paine of the battell is ſhort and light: but the glorye of your triumph ſhall abide for euer and euer. Hear what your graund Captaine ſaith: He that continueth vnto the end ſhall be ſaued. To him that ouercommeth I will giue to eate of the tree of life, which is in the midſt of the Paradiſe of God. Be faithfull vnto the death, and I ſhall

Matth. 24
Apocal. 2

Apo. 14.

ſhall giue thee the crown of lyfe. Him that ouercommeth, will I make a piller into the Temple of my God, & he ſhal go no more out. Yea to him that ouercommeth, will I grant to ſit with mee in my ſeat. Heare ſee you what precious & moſt noble rewards ar ſet foorthe vnto you, if you goe foorthe valiantly, to fight againſt your enemyes, which ſeeke your deſtruction. Onely beleue, onely fixe the eyes of your faith vpon Chriſt crucified. Only ingraue in your hart deepelie a ſure and vndoubted confidence, in the mercifull promiſes of God the Father, which hee hathe made vnto you, in the precious blood of his deerely beloued Sonne and our alone Sauiour Ieſus Chriſt, and you ſhall moſte certainely haue the victorye, and obtaine the rewarde of ioyfull immortalitie. Hear what your graund Captaine Chriſt ſaith: God hath ſo deerly loued the worlde, that he gaue his onelye begotten Sonne, that euerie one that beleueth on him, ſhould not periſh, but haue Euerlaſting life. For God ſent not his Sonne into the world, to condemne the world, but that the world ſhould be ſaued by him. He that beleeueth on him, is not damned.

Iohn Baptiſt ſaith: he that beleueth on the
Iohn, 10 ſonne of god, hath euerlaſting life.- My ſheep, ſaith Chriſt, heare my voyce, and I know thē, and they follow mee, and I giue thē euerlaſting life: neither ſhall they periſh for euer, nor yet ſhall any man plucke them out of my hande, my Father which gaue them to me, is greater then all, & no mā can pluck them out of my Fathers hād.
Iohn. 10. I and my father ar one. Again: I am the reſurrection & life. He that beleueth in mee, though he were dead, yet ſhal he liue. And enerie one that liueth and beleueth in me,
Iohn, 14, ſhall neuer dye: I am the way, the trueth, & the life. Follow Chriſt, & you cannot erre, nor go out of the waye, for he is the waye. Beleeue Chriſt, and you cannot be deceaued, for he is the trueth. Abide and remain in Chriſt, and you cannot die the death euerlaſting, for he is the life. Wherfore (Oh moſt deare brother) cleaue with ſtrōg faith to theſe moſt ſweet and comfortable promiſes of Chriſt our Sauiour. Beleeue to obtaine whatſoeuer is promiſed. So may you be ſure to bee gods ſonne, and heire of his euerlaſting kingdome, neuer to periſh, but to haue eternall life.

Epaph.

Epaph. I beleue to haue remiſſion of my ſins, through faith in Chriſtes bloud. Lord Ieſu take my ſpirite, Oh heauenly father, I commend my ſpirite into thy handes. *Acts.7. Luke.23.*

Phil. This faith (deare brother) maketh you the ſonne of god, and heire of his glorious kingdom, yea it maketh you Chriſts brother, and fellowe heire with him of euerlaſting glorie. It purchaſeth for you, fauour at the hand of god, and forgiuenes of your all ſins. It bringeth vnto you peace and quietneſſe of conſcience. It maketh a perfect reconciliation, and an euerlaſting agreement betweene god and you. It deliuereth you from death, & bringeth you vnto eternall glorie. It maketh you a Citizen of the newe and heauenly *Hieruſalem*, where (if you continue ſtedfaſt in this faith) you ſhall remaine for euer and euer in a moſt bleſſed and ioyefull ſtate, hauing the fruition of gods glorious maieſty in perfect glory, worlds without end, vnto your vnſpeakeable ioy & comfort.

Euſeb. Sir, beholde the life of this our brother beginneth to draw vnto an ende.

Phile. Yea rather, he now beginneth to change a mortall life for an immortal life.

The lyfe that is led in this world, is rather a ſhadow of a lyfe, then a very life indeede.

An exhortation to the ſick man.

Now brother, bee ſtrong in the faith of Chriſt. Remember Chriſt crucified. Remember Chriſt to be your alone Sauiour. Remember God the father, to be your merciſull father. Forget not that all your ſinnes ar waſhed away in Chriſts precious blood and that by the vertue of his death, and paſſion, you ar made heire of euerlaſting ſaluation. Brother, if you can ſpeake, anſwer: if you can nor ſpeak ſhawe ſome outward ſigne and token, that it may bee a teſtimonie vnto vs of your ſtedfaſt faith, & godlye departure.

Chri. Loe, he holdeth vp his hand

Euſeb. God be thanked.

Phil. He ſemeth yet to hear. Perſwade your ſelf (moſt deer brother) that God euen now calleth you out of this vale of wretchednes vnto the ioyful inheritance of his euerlaſting kingdome, where you ſhal not miſerably liue with ſinful men (as you haue done in this world) but you ſhall glorioufly regne with that moſt mightie God, & with his holy Angels & bleſſed ſaints. Now begins your ioy, your ſolace, your comforte, now begin-

beginneth your true life: which ſhall be euerlaſting: now is the ende of all your ſorrowes come, and now beginneth your vnfained ioy, & true felicity. Now ſhal ye ſee the glorious Maieſtie of God face to face. Now ſhall ye behold & perfectly know all the godly that haue bene from the beginning of the world, & be mery & reioyce with thē. Now ſhall ye ſee your ſauiour, & elder brother Chriſt, as he is, now ſhal ye be clothed with the whit garments of immortality, now ſhal ye haue a croun of golde, ſet vpon your head, now ſhal ye eat of the tre of life, which is in the midſt of the *Paradiſe* of God & drink of the fontains of liuing water. Now ſhal ye be a piller in the temple of your God, & ſit with him vpō his ſeat. And theſe your ioyes ſhalbe euerlaſting, & neuer haue end. vnto theſe ioyes ſhal ye ſtraightwaies go, & for euer more enioy thē.

Theoph. Our brother is euen now departed from this worlde, vnto the Lorde our God, as you ſpeak theſe words, vnto theſe ioyes, ſhall you ſtraightwaies go, and for euermore enioy thē: he gaue vp the ghoſt, and now reſteth in the Lord.

Phil. The Lorde our God be praiſed:

The commendatiō of the mā departed.

Our brother hath made a godly ende. Hee hath giuen vp a good ſpirit into the hands of the liuing God. Hee is, I doubt not of the nomber of them, of whoſe death it is written: Precious in the ſight of the Lorde is the death of his ſaintes. Bleſſed are they that dye in the Lorde. His life before men was vnrebukeable and blameles. He liued iuſtly and vprightly with his neighbours. He was frendly to all godly men, and enemie to no mā. He was both a ſincere fauorer, and a diligent follower of gods moſte holie word. He abhorred all ſects, Papiſts, Anabaptiſtes, Libertines, &c. Notwithſtāding alway praying for their amendment that they knowledging their errors, might with vs confeſſe one god, and one trueth, in the vnitie of the ſpirite. He was a deare friende to ſuch as were ſtudious of good letters, to widowes, to fatherles children, to poore yong mayds mariages, to young men that had not wherwith to ſet vp their occupations, to priſoners, to thoſe poore people which were not able to get their liuing, to poore houſholders, to the repairing of hie wayes & ſuch like. VVhat a wil he made ye know. His end alſo ye know.

Pſal. 116

Apoc. 14

Chriſt.

Christ. A christian and godly end made hee. GOD giue vs all grace to make the lyke.

Phil. Of a good lyfe commeth a good death, if the departure of the godlye, may be called a death, and not rather a passage vnto a better lyfe. Well his bodie now slepeth in the Lord, and his soule reigneth in glory with God.

Euseb. God graunt him, and vs al a ioyfull resurrection.

Theoph. Amen.

Phil. Neighbours before we depart, let vs all knele down and giue God the father thanks, for the godly departure of this our Christen brother.

Christ. It is conuenient so to do.

Phil. GIue me hither the booke of the flower of godly prayers. I will rehearse the thankesgeuing vnto God, for the departure of the faithfull, out of this wicked worlde. The flower of godly praiers

Euseb. Lo heare is the booke

Phil. The name of the Lorde our God, be glorified.

Christ. Both now and euer, Amen.

Phil. O how can we (moste louing Fa-

ther) render vnto thee ſufficient thãks, for thine ineſtimable goodnes, towarde thy faithfull ſeruants? whom thou calling out of this wretched world, vouchſafe to place in thy heauenly kingdome, among the glo rious companye of thy holie Angels, and bleſſed ſaints.

Pſal.116 *Apoc.14* O full precious is the death of the faithfull in thy ſight. Bleſſed are the dead, that die in thee, O Lord, for they ar at reſt from their painfull trauelles, and labours. The *Sap. 3.* ſoules of the righteous are in thy hande, O God: and the paine of death ſhall not touch thẽ. In the ſight of the vnwiſe, they appeare to die: but they ar in peace. They *Dan. 12* ſhine as the ſparks that runne through the red buſhe. They gliſter as the ſhining of heauen. They are as the ſtarres, world without end. They are as the Angelles of of God. They ar cled with white garments, and haue golden crownes vpon their heades. They do ſeruice day and night, before the glorious throne of thy diuine maieſty. They neither hunger nor thirſt any more, neither doth the Sun or any heat fall vpon them. For the Lamb which is in the midſt of the throne, gouerneth them, & leadeth them

them vnto the liuing fountaines of waters They followe the Lambe, whetherſoeuer he goeth. They haue ſuch ioyes as the eye hath uot ſene, nor eare hath not hard, neyther is there any harte able to think them. Infinite and vnſpeakable are the treaſures (O Lord) which thou haſte laid vp for thé that depart in thy faith. For theſe thy fatherly benefites towarde the ſoules of the faithfull, and for that it hath pleaſed thee, to call this our Chriſtiane brother from this vale of miſerye, vnto thy Heauenlye kingdome, we giue vnto thee moſt hartye thanks, humbly beſeeching thee, that thou wilt take care for vs, and ſo gouerne vs with thy holye ſpirite, bothe in ſicknes, & in health, that wee may liue a good and godly lyfe, in this preſent world, & whenſoeuer it ſhall be thy good pleaſure to call vs hence, we may with ſtrong faith in thee and in thy Sonne Chriſte Ieſus our Lorde, commend both our bodyes and ſouls into thy mercifull hands, & through thy goodnes, be placed in thy glorious kingdom, among thy faithfull choſen people, & ſo for euer, & euer, praiſe & magnifie the our heuenly father, to whō with thy dearely bea

Apoc 14

Eſa. 64.
1. Cor. 2

loued ſon Ieſus Chriſt, our lord & Sauiour, and the holy ghoſte that moſt ſweet comforter, be all glory and honour, world with out end.

Theoph. Amen.

Phil: Riſe let vs go, and comfort our freends, that they do not to much ſorrow, for the departure of this our moſte deer brother, which now reſteth in a ioyfull place. That done Neighbour *Chriſtopher*, repaire you vnto ſome godlie learned man, and deſire him to prepare a Sermon, for the buriall of this our brother, againſt tomorrow about the ninth hour.

Chriſt. It ſhall be done.

Phil. Neighbour *Theophile*, and neighbour *Euſebius*, go ye your waie, and prouid all things neceſſarie, for the cõmelie furniture of the burial, that nothing be wanting when the time commeth.

Euſeb. We will do it gladlie.

1. *Theſſ.* 5 *Phil.* The verie God of peace, ſanctifie vs through out, and ſo wholye preſerue vs
1. *Theſſ.* 2 both in ſpirite, ſoule, & body, that we may be blamed in no thing, at the comming of our Lord Ieſus Chriſt.

Theoph. Amen.

Phil.

Phil. Our Lord Ieſus Chriſt him ſelfe,& God our Father,which hath loued vs, and hath giuen vs euerlaſting conſolation,and good hope thorow grace, cõfort our hearts,and ſtabliſhe vs in all good ſayings,& doings.

Euſeb. Amen.

Phil. Peace be vnto the brethren, and loue with faith,from God the Father, and from the Lord Ieſus Chriſt. Grace be with all them which loue our Lord Ieſus Chriſt vnfainedly. *Ephe.* 8

Chriſt. Amen.

Phil. Bleſſing,glorie,wiſdom, thanks,honour,power, and might,be vnto our God for euermore. *Apo.* 7.

Theoph. Amen.

Amen.

❧*Giue the glorie to God alone.*

BRITISH
5 AP 80
MUSEUM

¶ A Table of all the principall matters, contained in this booke.

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